A HISTORY OF ANTIENT CEREMONIES.

CONTAINING
An Account of their Riſe and Growth, their firſt Entrance into the Church, and their gradual Advancement to Superſtition therein.

Written originally in *French*, but now, for general information and benefit, faithfully tranſlated into *Engliſh*.

The Second Impreſſion Corrected, the firſt being, 1668.

Mark 7. v. 7, 8, 9.

In vain do they worſhip me, teaching for Doctrines the Commandments of men; for laying aſide the Commandment of God, ye hold the Tradition of men, &c. He ſaid likewiſe unto them, Full well do ye fruſtrate the Commandment of God, that ye may keep your own Tradition.

London, Printed in the Year, 1669.

HARVARD COLLEGE
AUG 8 1932
LIBRARY

Treat Fund

36.N.177
32

THE TRANSLATOR *to the* READER.

THe Degeneracy of the Church (*Chriſtian Reader*) from that *Faith*, which was by the *Apoſtles*, *delivered to the Saints*; by *Chriſt* himſelf to the Apoſtles; and by *God* the *Father*, to Chriſt; is matter of ſad and ſerious, but ſeaſonable ſpeculation: The Primitive Church, was by reaſon of her more immediate Conjunction with the *Sun of Righteouſneſs*, a *burning and ſhining Light*; but alas! How is the *Noble Vine* become a *Degenerate Plant!* yielding inſtead of *the Cluſters of Canaan*, the wild *Grapes of Gomorrah!*

What *Tares* have there been ſown in God's *Enclosure!* What *Chaff* mixt with his *Wheat!* What ſtore of *Wood, Hay* and *Stubble*, inſtead of *Gold, Silver* and *precious Stones* in his Sanctuary! How is Chriſts Body Myſtical become an *Ichabod!* This *burning and ſhining Light* becoming ſucceſſively ever after the firſt Century and Age of the Church, for the ſpace of *fourteen hundred years* downwards, either, 1. *decayed* and remitted, *cool'd* or *clouded*; the *Light of Truth* eclipſed with (its common *Buſhel*) *Ignorance*; the *heat of Zeal* rebated into (its ordinary *Quench-coal*) ſinful *Neutrality* and *Luke-warmneſs*. Or, 2. *divided*, (and that with no leſſe cruelty towards *Chriſts* Myſtical Body, than was uſed towards the *Baptiſt's* natural one); ſhe frequently *ſhining*, when ſhe did not *burn*; or elſe *burning*, when ſhe did not *ſhine*; *Light* and *Heat*, *Truth* and *Zeal*, very rarely concurring both together

(at

(at leaſt in any eminent degree) in her declining ſtate; ſo that either her *Faith* was *dead*, being *without works*, (the fruits of *Zeal*) or elſe her *Zeal blind*, being *without Knowledge*, (one degree of *Faith*) ſhe, *Sampſon*-like, loſing both *ſight* and *life* in the *Temple of Idols*. Or, 3. and laſtly, (which is worſt of all) *depraved*; *Light* and *Truth*, with *Error* and *Hereſie*; *Hea* and *Zeal*, with the *ſtrange Fire* of *Idolatry* and *Superſtition*, *Jewiſh-Pagan Rites* and *Ceremonies*, the trueſt Marks of the Falſe Church of *Rome*, (many or moſt of which my ſelf have been an Eye-witneſs and Spectator of abroad) both the one and the other gradually introduced into the Church, and vigorouſly propagated, even to an Univerſal Corruption, in matter both of *Doctrine* and *Worſhip* therein; (eſpecially ſince the Riſe, and during the Reign of *Antichriſt*, who hath not failed to joyn the *Serpent* with the *Dra-*

gon, *Policy* with *Cruelty*, for that end; for which very reason our Retreat and Secession from that Adulterous Church should be, (to speak with St. *Jerome*) *a thousand times the dearer and more precious to us*; and may we, in conformity to a higher Oracle, never *say a Confederacy* to her more, except upon God's own terms of Accommodation, *Let her return unto thee, but return not thou unto her*); till that blessed *day of power* whereon the jealous God, zealous for his Truth and Worship, raised up and animated those famous Champion-Worthies, *Luther* and *Calvin*, with their fellow-Reformers, *Wisdom's Advocates* as well as *Children*, unto a rescuing of the Truth, holden so long in unrighteousness, and an earnest contest for *the* (above-named) *Faith, which was once delivered to the Saints*, dictated by God's own Spirit, recorded in his Word, and by a continued series & succession of his Servants,

Hieron. ad Marcellan.

Jer. 15. 19.

vants, Professors under both Testaments, ever since the War was first commenced between the *two Seeds*, without interruption owned and maintained, professed, preserved, propagated, and through his good Providence (*Truth*'s chief Guardian) happily transmitted and conveyed to us at last; (God having never left himself *without a Witness* of his Truth in the Church, more then of his Power in the World) which they polished and refined, and (for *the hand of the Lord was with them*) recovered to a considerable degree of primitive light and lustre, resolving all into original Authority, *the Law and the Testimony*: Howbeit our Adversaries of the *Romish* Church do ignorantly or insolently, charge the *Reformed Religion* with *Enthusiastick Novelty*, as being of an *hundred and fifty* years date, and of *yester-day*; calculating its Rise by its Resurrection, the Sun-rising, by a Sun-shine; as if its

Reformers were its Authours, and they Founders where they were only Repairers: Whereas themſelves do in the mean time like the *Gibeonites*, under colour of the *rags* and *tatters* of their *ſuperſtitious Ceremonies*, and the *dry* and *mouldy Bread* of their *corrupt Doctrines*, pretend to be *come from far*; as if the *Antient of Dayes* were the Parent of their novel and ſpurious Brat; but we who have conſulted the mouth of the Eternal God, have not ſo learned Chriſt, being informed and aſcertained by the only InfallibleOne, that how ſpecious & plauſible to fleſh and blood, ſoever, their Religion be (it being ever, as I have obſerved, fuller of carnal and meritricious Allurement, than of Argument), yet *from the beginning it was not ſo.*

Now *Reader*, being that this enſuing Treatiſe (dedicated under its firſt Edition, by its Anonymus, but judicious and ſober learned Author, to

King

King *Charles* the Firſt, of bleſſed Memory; and under the laſt, with Additions by another very good hand, to King *Charles* the Second, our preſent Soveraign) comprehendeth a brief Hiſtorical Account of the whole; more eſpecially, of the Riſe and Growth of Church-Rites and Ceremonies; their firſt Introduction into the Church, and their gradual propagation and advancement to Superſtition in it; of the witneſſes of *Truth* all along that dark and tedious Interval of about *fourteen hundred years* under the greateſt *Defection*, *Superſtition*, and *Torrid Zone* of Antichriſtian *Perſecution*, namely, *Fathers*, *Councils*, *Confeſſors*, *Martyrs*, and other pious *Zealots* and *Votaries*, valiant for the Truth, all which died *in the Faith*, and many of them *for it*; the Names and ſucceſsful Endeavours of the firſt Reformers (thoſe *Trees of Righteouſneſs*, whereby the *Waters of the Sanctuary*, imbittered with *Ro-*

miſh

mish Wormwood, (Revel. 8. 11.) were sweetned); and many other particulars specified in the useful and fruitful *Preface* prefixed to the *Treatise* (from which I have onely lopt off what I judged to be more luxuriant and superfluous at the beginning of it) to which I refer thee; so that what is contained in the Writings of Fathers and other Church-Histories, as those, of *Sozomen*, *Eusebius*, *Epiphanius*, the *Magdenburgian Centuriators*, *&c.* at large, is here represented by way of short *Compend* and *Breviary*; I therefore conceiving the Translation of the same into our Vernacular Tongue (a thing more recreative than laborious) to be well worthy of my more spare-hours, and the perusal thereof of thine; have accordingly effected the same; not doubting but that this light *Manual* may prove amongst us, like the *Manna* amongst the *Jews*, grateful to every palate, but what is tainted and forestalled

ſtalled with the *Babyloniſh Cup:* Yet for the better prevention of miſtakes and miſ-apprehenſions which might happily ariſe from any thing herein related or aſſerted, let it ſuffice, and remember that I am not Author but Tranſlator only, ſave in a few explicatory verbal Additions, either noted with an Aſteriſm in the Margent, or elſe included within a Parentheſis in the body of the Treatiſe.

Tho. Douglas.

The

The PREFACE.

AS touching the benefit, (dear Reader) which may accrue from what is presented to thee in this Treatise, and the Additions made thereunto by a person desirous of thy welfare: If so be that God hath vouchsafed thee deliverance from Superstition and Error, by perusal hereof thou shalt be confirmed in the profession of the Truth: but in case thou art still envassalled under the Yoke of Popery, thou shalt hereby be given to understand how far thou art enslaved in that bondage; thou shalt see that the opiniative adherence of the Jews to Legal Ordinances; the invincible Obstinacy of Pagans in pursuit of their superstitious Ceremonies

nies; the vain-curious arrogancy of their Philoſophers, *who have affected at the ſame time to embrace* Chriſtianity, *and to profound by Humane Reaſon the more ſublime Myſteries of the Kingdom of Heaven, and to diſcourſe the ſame according to their own carnal ſenſe and apprehenſion; have been the perſons that laid the Foundation of external Pomp, and of thoſe many Hereſies which have moleſted, and do ſtill moleſt the Church of God: Add hereunto that proportionably to the encreaſe of Ignorance and Barbariſm through the inundation of* Goths *and* Vandals, *and I know not what other Barbarous Nations, who quite deſtroyed all good Literature; and the conſtitution of that ſavage People wholly conſiſting either of* Pagans *or* Arrians, *there enſued hereupon a horrid Medley in Religion: But which is yet matter of greater wonder, during the time that thoſe* Barbarians *made havock of the* Roman *Empire and ſack'd it in the Weſt, the Biſhop of*

Rome

Rome, *to the end that he might proſelyte and bring over to himſelf the former, to wit, the* Pagans, *permitted them to intermingle many of their own Superſtitions with Chriſtianity, content that they ſhould only change the names of their falſe* Deities *into thoſe of the bleſſed* Apoſtles, *or thoſe of the* Martyrs *or* Confeſſors *of the Truth; it being ever proper to Error readily to entertain what-ever hath any reſemblance or affinity with it ſelf: and foraſmuch as that* Pagan *People had an extream Veneration for their Prelates; this Biſhop, who had already attain'd to a great ſway, partly, becauſe of the dignity of the City wherein he had his reſidence, as being eſteemed the Head of the Empire; and partly, in regard of the Title of* ARCH-BISHOP, *acquired in the time of* Conſtantine *the*

The Biſhop of *Rome*, together with thoſe of *Conſtantinople*, *Alexandrina*, *Antioch*, and *Jeruſalem*, did at the ſame time aſſume the title of *Archbiſhop*, by conceſſion from *Conſtantine*, when he tranſlated the ſeat of his Empire to *Conſtantinople*, they being in thoſe days Dependants upon the Emperours.

Great,

Great; that he might more firmly keep the hold that he had got, assumed to himself, not only the proud-swelling Title of Pope; *but likewise, that nothing might be wanting to the accomplishment of Prophetick Predictions; his Habits of Purple and Scarlet, and Ornaments of Gold and Pearl, by the relation of Cardinal* Baronius *himself.* Clouis *the first Christian King, sent a Crown of Gold to Pope* Hormisda, *an.* 514. *and ever from that time forwards their Ambition became illimited; the conjuncture of Times, the impotency and weakness of the Western Emperours, and their own particular Civil Interests, having greatly contributed to the erection of Papal Authority: And for this reason did that Parracide* Phocas, *who murdered the Emperour* Mauritius, *whereupon he usurped the Empire, so frankly conferre upon* Boniface III. *the title of* Oecumenick *or* Universal Bishop, *to the end that he might maintain his Authority in* Italy *by recom-*

recommendation of this ſame Eccleſiaſtical Power, which was held with the people, by reaſon of their groſs Ignorance and Superſtition, in marvellous eſteem: This Pope hereby declaring that he made but ſlight account of the ſaying of Gregory *the Great, his Predeceſſor, mentioned in this Treatiſe, namely, That* He who ſhould aſſume to himſelf the title of Univerſal Biſhop, ſhould be the Forerunner of Antichriſt; *that* that name of Blaſphemy, *ſaith he elſewhere*, ought to be far from the heart of Chriſtians, which robs thoſe who poſſeſſe the Prieſthood, of the honour of the ſame, when another doth vainly affect to challenge it to himſelf, that if we be acceſſary to the maintaining hereof, we by ſo doing, corrupt the Faith of the whole Church; becauſe, *(as he adds)* if there be one only Biſhop called Univerſal, the whole Church muſt needs be ruined, in the ruine of that one Univerſal. *But the Popes were never tardy*

Epiſt. 34 *ib.* 4.

Epiſt. 32. *lib.* 4.

Ep. 24. *lib.* 6.

tardy in closing with offered advantages; nor in engrossing of them upon such fair emergent opportunities; their Interests being, as hath been observed, interwoven and twisted with those of Secular Princes: Such was the liberality of Pepin, *and of the Emperour* Charles *the Great, who upon other considerations bestowed upon them the Lieutenancy of* Ravenna, *and the City of* Rome, *that they were in process of time by them effectually promoted to Temporal Monarchies and Principalities.*

In this so horrible a confusion the title of Archbishop, *which was given to none but those of* Rome; Constantinople, Alexandria, Antioch, *and* Jerusalem, *as will appear hereafter, was assumed by the Bishops of the* Metropolitan *Cities, as succeeding therein to the* Pagan Arch-Priests, *like-as Inferiour* Bishops, *to their* Priests; *aswell in this, that they wore, after their example, a white Mitre enriched with Gold and Pearl, as in that*

they conform'd to them in the exercise of an exorbitant Power: for we blame not herein a lawful and well regulated Title, nor yet an external Badge of dignity in the Heads of Order, so it be free from worldly pomp and vanity, and onely used as matter of Order and Decency, according to which the Apostle exhorts that all things be done *in the Church. But contrariwise so far were they from containing of themselves there, that nothing might be wanting to a total depravation, their shaven and unmarried Priests have affected to imitate those of the Goddess* Cybelleo, *or those of the Goddess* Jesis; *the* Religious *have in a manner succeeded to the* Vestal Virgins; *their holy* Water *to the* Lustral: *and it is not improbable that their* Purgatory, *according to the description which those of the* Romish *Church give us of it, hath been likewise devised according to the model of that described by* Virgil *in the 6th Book of his* Æneides; *and to the great disparage-*

1 Cor. 14.40.

Se the 11 Book of *Apuleius* his Golden Ass. *Lamprid. de Relig. vet. Rom. Alex.* ab *Alex* lib. 4 & 5.

See the Book of *Baruch*, chap 6.

ment

ment of the Christian Religion, which we cannot mention without extream condolency, have the Images of Saints *been substituted in the room of* Pagan Idols; *which in imitation of them, they array with sumptuous apparel, crown with garlands, kiss, offer incense to; present with Tapers, and burning Lamps; and after the same example carry about upon their shoulders; Insomuch that in stead of demolishing of the* Pantheon, *they have repaired it under another name †; and so far are they from* christianizing *of* Pagans, *that they have* paganized Christians. *It were an easie matter, might we here expatiate, to make those things more fully and exactly to appear; as likewise how that many, even great and learned persons in the Church of* Rome, *do unanimously accord in the case; and having lost all shame, do glory in this same Mymmick and Apish substitution: but what hath been said may suffice as it were by the way, plainly enough to discover them.*

† Sancta Maria Rotunda

Like-as Pagan *Idolatry and Superſtition hath been the cauſe of ſuch a prodigious extravagancy, we might likewiſe with no ſmall probability aſſert, that the Followers of* Marcion, Arrius, Neſtorius, Eutiches *and other Hereticks, who marr'd or deſtroyed the Orthodox Doctrine concerning the Humanity of Jeſus Chriſt, were the Authors or Abettors of* Tranſubſtantiation, *and thoſe that made way for the entrance of that groſs opinion, which is a* ſtone of ſtumbling *both to* Jews *and* Mahometans, *and the main obſtacle that foreſtalls their cloſure with the Truth of the Goſpel; witneſs on that behalf the famous* Averrhoes, *who ſaid,* He never found any Religion more abſurd, than that of thoſe who pretend to *make* their own God, and then to *eat* him. *This is the reaſon why thenceforth taking up a reſolution, he cryes out,* I would ſooner chuſe to die, and that my ſoul might be with the Philoſophers, than to have any communion with

with the Christian Communion. *Whereunto may well be added, what is reported by* Sieur de Boulaye le Goux, *in his Travels, namely that himself and his companions, all* Christians, *being by the* Turks *immur'd in some certain Prison in* Natolia, *suffered many affronts and injuries from them, who unto the rest superadded this as the severest of all, that they were the Disciples and Worshippers of* (Mange Dieu) *the* Breaden God.

These many tumultuary Revolutions and fearful Disturbances that befel the Church, which shall be noted hereafter, should not, notwithstanding, scandalize the Faithful, this being no other than what was foretold; and we know what that dreadful Comination of our Lord is touching the removing of the Candlestick out of his place, *in those Churches which did not continue in their* first works: *and that of St.* Paul *in his Epistle to the* Romans, *whom considering as proselyted from* Gentilisme; *and upon that account* Rev. 2. 5. Rom. 11. 17, &c.

calling them the Branches *of a wild* Olive-tree, *who were transplanted and ingraffed into the genuine and* true O-live, *namely* JESUS CHRIST, *descended of the* Jews *according to the flesh, in whom all the Promises were made to the Fathers; He declares unto them, that in case they should through supercilious pride and ambition, magnifie and over-advance themselves above the* native branches, *who for their sakes were broken off, they might justly expect the like entertainment and non-indulgence.*

Gen. 12. 3 & 18. 18. & 21. 12. & 26. 4. Rom. 9. 4, 5.

But that which is yet more considerable is, the grand Apostacy and defection which the Spirit of God has advertised us should happen under the manifestation of the Man of Sin, *having been pleased in divers places to notifie to us, both the time of his Rise, and the place of his Residence; the colour of his Apparel, the number of his Name, the nature of his Doctrine, even to the very least Circumstances which may any wise tend to a particular designa-*

2 Thess. 2. Rev. 17. 1 Tim. 4. 1.

tion

tion of him; to the end that he might be discerned when exhibited, and fellowship with him shunned, as being of all things in the world the most pestilential.

St. Paul *informs us, that in his time* the Mystery of Iniquity *should begin to work, and that that which should hinder his manifestation should be the then prevailing Power in the Earth, upon whose ruines the Kingdom of* Antichrist *should be erected: And it is very probable that this was the main Reason why the primitive* Christians *ever were so importunate in their prayers to God for the preservation of the* Roman *Empire, as wisely foreseeing that the destruction and overthrow thereof would produce a lamentable revolution in the Church, and the revelation of* that Man of Sin, *whereof without all doubt they had some previous advertisement given them by the Apostle; for in the same Chapter where that Prophecy is contained, he bespeaks them thus:* Ye know what withholdeth, *&c. and* 2 Thess. 2. 7, &c.

—remember you not that when I was yet with you, I told ye these things: *Where, out of a holy prudence, he expresseth himself in a covert manner, lest otherwise he might expose himself to the rancour and malice both of Potentates and People, who were already but too much fomented and incensed into an opposition to the Faithful. This is the very perswasion of the Antient Doctours of the Church touching this matter, some of whose Testimonies, in regard of the importance of the subject, and for justification of our own sense therein, we shall here subjoyn.* Tertullian *answering to a Question by himself propounded in the case*, What else is this, *saith he*, than the Roman Empire, whose Apostate-party dispersing themselves into ten several Kingdoms, shall gain Followers to Antichrist? and then shall that Wicked be revealed. *St.* Jerome *expresseth himself thus*, Antichrist shall not appear till the Roman Empire be destroyed, and

Vid. Tertul. *Apologet. cap* 32. & *ad* Scapul. *cap.* 1.

Hieron. *ad Algos.*

and the Nations revolt from it; that which St. *Paul* durſt not ſpeak openly, for fear leſt by ſo doing he might have accelerated upon the Church a Perſecution, which was then but newly hatched. *St.* Chryſoſtome *gives the ſame reaſon for it;* For *(ſaith he)* as long as the dread of that great Empire ſhall continue, no perſon will with his good will ſubmit himſelf to Antichriſt; but when that ſhall be once overthrown, he ſhall poſſeſs himſelf of the vacant Empire, and uſurp Dominion over both God and man.

Chryſoſt *in 2 Theſſ. cap. 2. Vide* Ambroſ. *ibid* Origen. *in* Matt. *tract.* 27. Aug. *de Civ. Dei, lib.* 20. *c.* 19 *&c.*

Furthermore; That is well worthy of our conſideration which the beloved Diſciple of our Lord teacheth us in his firſt general Epiſtle, namely, that in the laſt time *(for thus he deſcribes the* Goſpel-Oeconomy, *ſince we ought not to expect any other) in which they had learn't, that Antich. ſhould appear, there were already* many Antichriſts; *and ſuch in effect were* Ebion *and* Cerinthus, *who taught that*

1 John 2. 18.

Jeſus

Jesus Christ was not the Son of God, nor co-essential with the Father; those would have destroyed his Divinity: *and he who should by way of eminency, bear the name of* Antichrist, *being, as the same Apostle teacheth, guided by the very self-same spirit of impiety and error, should endeavour, what in him lies, the ruine of the truth of his* Humanity, *the glory of his* Royalty, *the dignity of his* Priesthood, *and the excellency of his* Prophecy; *and indeed what less can be said of him who is represented to us as the person that should* oppose himself to all that is called God, or is worshipped? *and that even to the being seated in the* Temple of God, *that is to say (according as all the Fathers do interpret it) the* Church of Christ; *which may give us to understand, according to the dialect of Holy Scripture, that he shall therein preside, and exercise a Soveraign and Absolute Dominion, demeaning himself as if he were God. But let us see how the great*

2 Thess. 2. 4.

and

and famous Lights of Antiquity have expreſſed themſelves in reference hereunto: behold how S. Chryſoſtom *ſpeaks,* ——in the Temple of God, not that which is in Jeruſalem, but in the Temple of the Churches. *And* Theodoret *more particularly*, The Apoſtle calls the Temple of God, the Churches, wherein Antichriſt ſhall poſſeſs himſelf of the firſt and chief place, commanding that he be therein acknowledged for a God. *But S.* Auguſtin *inſtructs us herein yet farther*, Shall his ſeat be, *ſaith he*, upon the ruines of the Temple of Solomon, *or rather ſhall it not be in* the Church? for the Apoſtle would never have called the Temple of God, the Temple of a Devil: and therfore ſome conceive Antichriſt to be a Prince with a great company of attendants, and judge that it were more proper to pronounce in the Latin, as it is in the Greek †[*into*] the Temple of God, and not [*in*] the Temple of God; in that he

Chryſ. *in* 2 *Theſſ.* 2. *hom.* 3.

Theodor *in Epiſt.* Divin. Decret.

Aug. de Civ. Dei, l. 20. c. 19 Vide *Hilar.* cont. Aurent. *Oecumen.* in 2 *Theſ.* 2. *Theophil.* ibid *Theodor.* ibid. &c.

† εἰς τὸν ναὸν, 2 *Theſ* 2. 4. *In Templum, non in templo*

he ſhal be ſeated, as if himſelf were the Temple of God, himſelf the Church. *What will this be other then to expel our Lord Jeſus Chriſt his Chair? and to deny that he is come in the fleſh to be King and Head of the Church? to vilify his Prieſthood? and to deride his ſacred Doctrine with a no leſs then Diabolical Impudency.*

Rev. 17. *This moreover ſhould be a ſign of his coming, namely, that ten Kings ſhall begin to reign at the ſame time, having all one and the ſame Counſel, and ſhall give their Power and Authority to the* Apocalyptick Beaſt, *which is repreſented to us* drunk with the blood of the Saints, and with the blood of the Martyrs of Jeſus; *and in all probability it is not without ſome ſpecial import that the Holy Ghoſt doth ſo plainly diſtinguiſh the* Witneſſes *of the Truth into* two Bands, *but that we are to underſtand by the one, thoſe whoſe blood was ſhed under the* Pagan *Emperours; by the other, thoſe whoſe*

blood

blood ſhould be in like manner ſpilt and poured out under the Tyranical Reign of the grand Enemy of Jeſus Chriſt.

His Reſidence is alſo noted to be in the great City, *ſcituated upon* ſeven Mountains, *which in* St. John's *time reigned over the Kings of the Earth, which* ſpiritually is called Sodom and Egypt, Rev. 11. 8 where alſo our Lord was crucified *in the perſon of his members; and ſpiritual* Babylon *which God exhorts his People to come out of; leſt being* partakers of her Rev. 18. 4 ſins, *they might likewiſe* receive of her plagues. *We are informed alſo, that* that great Whore *ſhould be arrayed with Purple and Scarlet, and deck'd with Gold and precious ſtones, having upon her head a name written,* MYSTERY; *whereby is inſinuated to us, that there ſhould be nothing in her but what is altogether ſecret and myſterious, or at leaſt pretended to be ſuch: The* number of his name 666. *is another* Riddle (*in the* Myſtery of Iniquity) *which we leave to*

be

be read by any that list to undertake it; whatever the interpretation of it be, whether what Irenæus *& others gather from the numeral value and signification of the* Greek *Characters,* Ἀλατεινος, *or somewhat else.*

Iren. ad verſ. Hæreſ. lib. 5. cap. 25 & 30.

Finally; This Mother of Fornications *is repreſented to us, having in her hand* a Golden Cup full of Abominations, and filthineſs of her Fornication, *for our further inſtruction, namely, that ſhe ſhould propound and obtrude ſuch Doctrines as carried with them ſome outward decorum, a gilded and ſpecious outſide, and of ſuch an enchanting quality and influence, as that all the Kings and People in the Earth ſhall run after her, to drink of this her envenomed Cup: And that which obliegeth us to ſtand more ſtrictly upon our guard, is Jeſus Chriſt's prediction, that* many ſhould come in his Name, *and ſay*, Lo here is Chriſt, *or*, lo there is Chriſt, *but that we ſhould not believe it; that thoſe Impoſtors ſhould aſpire*

Rev. 17. 4

Mar. 24. 23, &c.

aſpire to teach in his Name; and make oſtentation of their extraordinary gifts, mock-miracles, *and* Exorciſms, *in caſting out of Devils by his Authority; to whom notwithſtanding he ſhould infallibly ſay, to their everlaſting confuſion in that great day whereon he is to judg the quick and the dead,* I never knew you; depart from me ye workers of iniquity.

But behold an Advertiſement well-worthy of our moſt ſerious conſideration, which the Spirit of God hath given us in theſe terms; Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving themſelves up to ſeducing Spirits and doctrines of Devils, ſpeaking lies in hypocriſie, having their conſciences cauterized; forbidding to marry, and commanding to abſtain from meats, which God hath created for them which believe and know the Truth, to be received with thankſgiving: *Henceforth a Believer ſhould be greatly* 1 Tim. 4. 1, &c.

defi-

deficient to his duty, ſhould be not narrowly examine all thoſe Circumſtances and Marks of that grand Apoſtacy and Defection, whereof God hath given ſo accurate and exact an enumeration; and arm himſelf with matter both of Caution and Confidence, where-ever he ſhall chance to meet with them; reſolving to ſhun the company of all that bear thoſe Marks in their foreheads, or bear any curſed conformity thereunto. Chriſtians, *as many of you as embrace the Faith of a ſtranger, if ye belong indeed to the Flock of the Lord Jeſus, hearken to the*
John 10. *Voice of that* good Shepherd, *and know that his Prophetick Spirit hath not declared thoſe things unto us in vain; take occaſion from hence to glorifie God, who hath made known unto us his Counſels in his Word, wherein whatſoever is*
Rom. 15. 4. *contained* was written for our inſtruction, that we through patience and comfort of the Scriptures might have hope. *There be who conceal the truth of thoſe*

Oracles

Oracles of God, *fomenting in you malicious prejudices againſt ſuch as do in ſtrictneſs adhere thereunto: They tell you that* the Word of the living God is no more than a dead letter, *whereas it is no leſs than the very* Power of God unto Salvation *to every one that believeth: that it is* obſcure, *notwithſtanding what the Royal Prophet hath taught us, namely, that it is* a lamp to our feet, *and* a light unto our paths; *and, that Man after God's own heart hath employed the greateſt part of his Divine Hymns in magnifying of thoſe Celeſtial Rayes, and that Admirable Splendour which is univerſally refulgent in all its parts. They preſume moreover to tax it of* Imperfection *and* Inſufficiency; *notwithſtanding thoſe glorious ſurpaſſing Elogies given it by the great Apoſtle of the Gentiles, S.*Paul, *namely, that it is* inſpired of God, *and* is profitable for Doctrine, for Reproof, for Correction, and for Inſtruction in Righteouſneſs, that the

Rom. 1. 16.

Pſal. 119. 105, 130, &c. *See* Pſal. 19. 8, 9, &c.

2 *Tim.* 3. 16, 17.

man of God may be perfect and thoroughly furnished to every good work: *They alledge that* it is not the common peoples part to reade it; *albeit our Lord Jesus Christ hath said in expres*
John 5. 39. *terms*, Search diligently the Scriptures, for in them ye think ye have eternal life, and they are they that testifie of
Acts 17. 11. me; *whence the* Jews *of* Berea *are commended for giving of themselves to conference and reading of the Scriptures;*
2 Tim. 3. 15. *as* Timothy *likewise, whom the Apostle gives this advantagious Testimony to, that* from a Child he had known the holy Scriptures. *They forestall you with a disrelishing prejudice and aversation to such as profess a sequacious obedience to* the Word of Truth, *espousing the same for their only Canon and Rule both of Faith and manners, as if they were the* very filth and off-scouring of
1 Cor. 1. 27, 28. the world, *not considering that* God hath chosen weak things, *yea things contemptible and despised,* to confound

the

the things that are mighty. *They tell you that the Company of ſuch Profeſſours is but* ſmall and inconſiderable; *but yet, be it known unto them, they are thoſe to whom Jeſus Chriſt hath ſaid,* Fear not little Flock, for it is your Fathers good pleaſure to give you the Kingdom; *and how little reckoning ſoever they make of them, yet are they nevertheleſs the Children of that* Woman *of Wonder who is repreſented to us in the* Revelation, *having the* Sun for a garment, *the* Stars for a Crown, *and* the Moon for a foot-ſtool: *whereby is given us to underſtand that ſhe is priviledged and exalted above the inconſtancy and volubility of things here below, againſt whom the Devil hath* vomited *out* Floods of Water, *that is to ſay in a Prophetick ſtile, hath ſtirr'd up the People and Nations of the Earth to wage War with her, and to devour her; but God hath given her Wings, that ſhe might flee into the place which himſelf hath prepared for her,*

Luke 12. 32.

Rev. 12. 1, &c.

ber, to be there fed during the thouſand two hundred and threeſcore *prophetick* dayes, *wherein the Truth of God ſhall be declared by the* Witneſſes cloathed in Sackcloth; *by which* dayes, *according to the uſual ſignification of ſuch terms in holy Writing, is notified to us the time that the Perſecution of the Church under the Reign of* Antichriſt *ſhould continue, as by that forelorn Apparel, the ſlight Entertainment which the Word of God and the Publiſhers thereof ſhould meet withal in and from the World.*

If then there be in you any good inclination, take heed that ye ſtifle it not to your own miſery and confuſion; abandon your Errors, and come rank your ſelves amongſt the Children of the Kingdom, come and embody with them into the Communion of the King of Glory his Spouſe, Pſal. 45. *whoſe beauty is internal, borrowing no thing from earthly pomp or ornament. Come, but not by* ſtealth *as* Joſeph of Arimathea; *nor yet by* night *only, as* Nico-

Nicodemus; *but rather, after their example, ashamed of such reproachful pusillanimity and cowardise; Come, even then when he is persecuted to the very Cross, to remand and rescue his Body Mystical; may your heart, which before possibly resembled that Rock out of which our Lord's Tomb was hewen, become a* heart of flesh, *and a fitting Repository for the same, that from rest and repose as yet afforded it therein, it might appear to the World that ye have so far interessed your selves in its defence, as that none can henceforth doubt but that your selves are a part of that sacred Corporation. Let the example of those two goodly personages animate you unto the like generous resolutions; and see that ye prefer or overrate not your wordly advantages, which ye fear ye shall lose by the means; for are ye Counsellours, men rich and honourable? such was* Joseph *of* Arimathea: Matt. 27. 57. Luke 23. 50. John 3. 10. *or principal Doctors in your Community (very* Masters *in your* Israel) *? such was*

Nicodemus: *yet did thoſe count all things but loſs and dung for the excellency of the knowledge of Chriſt Jeſus: all the hatred and contempt of thoſe of their own Nation; the ſcorn and mockery of Infidels; the rage and fury both of the one and the other, could not reſtrain them from glorifying of God, nor aſſociating themſelves with his perſecuted Church, even then when ſhe ſeem'd deſtitute of all ſuccour and refuge. Shall earthly advantages be dearer to you than Heavenly ones? Know ye not that terrible threat of our Lord, that he will ſpue the Luke-*
Rev. 3. 16 *warm out of his ſacred mouth? and that the fearful and unbelievers, &c. ſhall be*
Rev. 21. 8 *expell'd the holy* Jeruſalem, *and thrown headlong into the Lake burning with fire and brimſtone?* For whoſoever *(ſaith*
Mark 8. 38. *he)* ſhall be aſhamed of me, and of my words in this adulterous and ſinfull generation, of him alſo ſhall the Son of man be aſhamed when he cometh in the glory of his Father, with the ho-

ly

ly Angels, *and*, Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my Father which is in Heaven; but whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in Heaven. Mat 10. 32,33.

It is not ſufficient then that we believe with the heart unto Righteouſneſs, *but we muſt likewiſe* confeſs with the mouth unto Salvation. Rom. 10. 10.

Think not that the example of David, *in retiring to the houſe of the* Philiſtines *for ſhelter from Perſecution, will bear you excuſed, he having his own private reaſons for juſtification of himſelf in that particular; And as touching his counterfeiting himſelf a mad-man amongſt them, that was pure expence of reputation; ſo that inſtead of any warrant from thence, ye ſhould take pattern by the extravagancies of Superſtition and Errour, to the miſerable jeopardy and hazard of your eternal intereſt; which one conſideration ought to ſtrike you with horrour and* 1 Sam. 21 12,13,14

dread, and deter you from the commiſſion of ſuch an heinous and prejudicial piece of cowardiſe. Slight not then the wholſome Admonitions which are here given you; henceforth reject ſpiritual Delilah, *who having once ſhaved off your hair, quite emaſculating and overpouring of you, and by degrees reducing you into a miſerable ſlavery, hath alſo pluckt out the eyes of your underſtanding, and in fine led you in triumph into the Temple of Superſtition: Cut all thoſe* Philiſtine-*cords aſſunder with the ſacred* Sword of the Spirit, *the Word of God; anoint your Eyes with that admirable* Eye-ſalve; *and then ſhall ye be more happy, than* Sampſon *who loſt his Life (where many have loſt their Inocency) in the Temple of Idols; ye ſhall depart out of that of Error with glory and triumph, and be tranſlated into the* Liberty of the Children of God: *What an happy exchange will*

Judg. 16.

We may well ſay that the ſtrength of the Chriſtian Church was as much proportionably impaired after the 5th and 6th ages, when as *every one* affected to ſhave himſelf, and imbrace a *Monaſtic life*, wch contribu ted not a little to the furtherance of Superſtition and Errour.

ye

ye find it? when in ſtead of Wood *and* Stone *which they preſent you with, together with I know not what numerous Reliques of* Saints, *Cords of St.* Francis, *Scapularies, hallowed Grains, and Tatters of* Moncks, *and many things more of no better value; ye ſhall feed upon the* living Bread *of the Word of God; and ſuck of the ſacred* Breaſts of his Conſolations? *When ye ſhall ſeek no longer for* the Living to the Dead, (*as ye have done hitherto, with thoſe of whom God complains by the mouth of one of his Prophets*) *but* to the Law, *and* to the Teſtimony; *to the* Urim, *and to the* Thummim, *that is to ſay, to the Light of the Old Teſtament, and to the Perfection of the New, which ſhall conduct you to* Him who liveth for ever and ever, *and to* JESUS the Mediator of the New-Covenant, *whoſe Blood ſpeaketh better things than that of* Abel? *What Joy! when God ſhall no more be as a* Barbarian *to you? and they ſhall no more be-*

Iſa. 8. 20. *Exod.* 28. 30.

Heb. 12. 24.

ſpeak

ſpeak you in Latine; *a Language, which the greateſt part of you underſtand not; yea, a ſign of* Wrath *threatened by God to his People, as is recorded by the Apoſtle* Paul *in that excellent Chapter* (1 Cor. 14.) *which may ſuffice wholly to ſubvert ſuch a monſtruous and faulty procedure: With what abhorrency will ye then loath that curſed* Tradition of Men, *which like that of the* Phariſees, *taxed by our Lord Jeſus Chriſt in the Goſpel, hath diſannulled the* Cõmandment of God? *Then ſhall ye ſoon acknowledg, that* from the beginning it was not ſo; *and that all thoſe humane Obſervances, bred in the night of Errour and Ignorance, which are either taught or practiſed by you, have not the leaſt affinity with the ſimplicity and purity of the Ancient Chriſtian Religion. Herein the enſuing Treatiſe will be greatly ſubſervient and advantagious to you, which doth by way of Compend or Breviary preſent you with a true account of the Riſe and Progreſs of ſo many*

1 Cor. 14. 21, 22.

Mark 7. 13.

many fatal and unhappy Innovations: to the end that ye may perceive and avouch, that how ſpecious ſoever they be, yet there is not any thing more baſe and deſpicable. But briefly, if ye carefully traverſe the Will and Teſtament of your Heavenly Father, namely, the holy Scriptures, ye ſhall eaſily know and acknowledge, how widely ye have deviated from that Canon of Truth, *beſides or againſt which, if a very* Angel from Heaven *ſhould* goſpel * unto you, *be ought to be with you* accurſed: *For this reaſon, if ye will be perſwaded to rank and enter your ſelves into the ſociety of thoſe who wholly and preciſely adhere thereunto, owning and uſing it for the only Compaſs, whereby they regulate both matters of Faith and the order of Divine Worſhip, ye ſhall undoubtedly be conſtrained to ſay with the Patriarch* Jacob, —Surely the Lord is in this place, and we knew it not. How dreadful is this place! this is none other but the Houſe

* εὐαγγελί ζηται. Gal. 1. 8.

Gen. 28. 16, 17.

House of God! this is the Gate of Heaven. —may our feet stand within thy Gates, O *Jerusalem*.

Psalm. 122.2.

As for you Believers, whom God hath vouchsafed to congregate already into the Sheep-fold of the Lord Jesus; ratifie the truth and purity of that Doctrine which ye profess, with holiness and integrity of life, that those who obey not the Word, may be won without the Word, by your truly Christian Conversation. Make it appear to them that ye are no enemies to good works, *which ye are wrongfully charged with; since we teach that those are the products of the Holy Ghost; by those God is glorified; by those our neighbours are edified; and those be infallible marks and testimonies of our Election, and the way leading to the Kingdome of Heaven. If we thus fruitfully trade the Talent received from the bounteous liberality of God our Soveraign Master, he will superadd many more, and crown in us the first fruits of our new graces, and*

bles-

bleſſings, and becauſe he is faithful who alſo hath ſo promiſed, will another day own and remunerate them with all his Heavenly Glory, and the inexpreſſible Joyes of a bleſſed Immortality, and that upon the account not of any merit of condignity *but purely a* compact of grace and mercy; *ſince of a truth, as the wages of ſin is death, as the great Apoſtle and Doctor of the* Gentiles *hath taught us, ſo* the gift of God is eternal life, through Jeſus Chriſt our Lord. Rom. 6. 25.

Now, To the Father who hath from all Eternity appointed ſo great and glorious a Salvation for us in his Son; To the Son, who hath with his precious Blood merited and procured that Salvation; And to the Holy Ghoſt, who applieth the ſame, ſealing us up thereunto, and giving us thereof infallible aſſurances; To thoſe Three glorious Perſons of the thrice-holy and ſacred Trinity, one onely true God, bleſſed for ever, be Praiſe, Honour and Glory, Power, Dominion and Kingdom,

hence-

henceforth, even from everlasting to ever-
Rev. 22. 20. *lasting. Amen.* Come, Lord Jesus, *come.* Amen.

---

1 Cor. 3. 12, 13.

—If any man build on this Foundation, Gold, Silver, Precious Stones; Wood, Hay, Stubble; every man's Work shall be made manifest: for the Day shall declare it, &c.

Tertullian in his *Apologie for Christians*, chap. 6.

TEll me, where is your Religion? where is that Reverence which is due from you to your Fathers? whom ye are become so exceedingly un-

unlike to, in your habit, in your course of life, in your manners, in your opinions, and finally in your language? Ye still applaud Antiquity, and yet daily engross Novelties; thus whilst yē, as much as possibly ye can, deviate from the laudable Institutions of your Ancestors, ye plainly discover, that of the things by them established, ye retain only that which is of no value, forasmuch as ye reject that which is.

A

A TREATISE OF *Ancient Ceremonies.*

THe desire of being inform'd by what means and degrees the *Christian Religion* is become degenerate from its ancient purity; what *Ceremonies* have been introduc'd into it; and upon what Foundations those have been raised, wherein all the *Romish* Religion doth at this day consist, is a piece of curiosity, not less fruitfull, than delightfull: In pursuit of which, setting aside many and divers particulars, litigious Controversies, fabulous Narratives, and the vanity of spurious Books; our purpose is to abridge, and by way of succinct memorial to represent, according to the genuine truth of History,

the original of the prime *Ceremonies* which have been bred and broached from time to time successively, especially till about *six hundred years*, after the Nativity of our Lord Jesus Christ; for from that time forwards, *Superstition* driving on with a full Sail, did so quickly and withall so generally spread it self, that scarcely was there discernable the least tract of true *Christianity*. When those grand Architects and Master-builders, whom God had singled out to the Apostleship, had built the Sanctuary upon that only *Foundation* and chief *Corner-Stone*, Christ; there was not in the whole Fabrick, Bar nor Buckle which did not exactly correspond to the *pattern shewed* them from the Heavenly *Mount*. The Declaration *of the grace of God which bringeth salvation to all Men*; Worshipping of Him, through one only *Mediator*; Baptizing with Water *unto the Remission of Sin*; Communicating in commemoration of the Lord's death, under the two Signs of *Bread* and *Wine*; singing of *Hymns*, and *Psalms of thanksgiving*; Reading of the *Holy Scriptures in a known tongue*, &c. was all the *Ancient Religion*. *Then* was acknowledged no *object of adoration*, other then *God*; nor *Intercessor* than *Christ*; nor *Expi-*

atory

atory Sacrifice, than that of his *Death*; nor *Justification* other than through *Faith*: There was not a word *then* of an *Altar* at the *Supper*; nor of *Images* in *Temples*; nor of an *Universal Bishop* in the *Church*; nor of *Souls* in *Purgatory*, nor of a *Queen* in *Heaven*: *Then* the Spouse of Christ in all her more glorious apparel, had no greater Ornament then that she was without Ornament; and the mystical *Jerusalem* instead of glittering with pompous *Ceremonies*, shone with purity of Doctrine, and sanctity of Life. But when once God had received up into (a higher Orb of) glory, those great Luminaries which did illustrate and besparkle the Firmament of his Church; the sacred Band of the Apostles once removed out of this lower World; and the Generation which had the honour to be the eternal Wisdoms immediate Earwitnesses, dislodg'd of their secular Mansion; then was there a Door opened to *Humane Inventions*: for those who succeeded them in that work, though they retained the same *Foundation*, yet did, in stead of *Gold*, *Silver*, and *precious Stones*, build with *Wood*, *Hay* and *Stubble*. Howbeit the Disease grew not so soon to that extremity, which it afterwards acquired; this so uni-

Rev. 21.

Egesip. apud Euseb. lib 3. cap 29.

Euseb. lib. 5. cap 26. ex *Iren.*

verſal and prodigious an alteration was not brought to paſs in an inſtant, nor yet by one only Inſtrument; the current of many Ages, the Introduction of new terms, the Pomp of *Paganiſme*, the weakneſs of Opponents, the ignorance of the People, the connivance of their Teachers, the ſuppreſſion of religious Books, worldly prudence, and ſuperſtitious zeal, did with a kind of emulation contribute hereunto, erecting by little and little that Tower of *Babel*, even to the very Pinnacle of iniquity: and like as in *Nebuchadnezar*'s Statue, the *head* was of *gold*, the *arms* and *breaſt* of *ſilver*, the *thighs* of *braſs*, and the *legs* and *feet* of *iron* and *earth*; even ſo when we reflect upon the Viſage of the ancient Church, it appears to have been altogether pure as Gold; but according as we deſcend to ſubſequent Ages, we may perceive therein a plain palpable declenſion and degeneracy, until at laſt we arrive at an Age of Iron, and ſtuff quite different from the firſt. This *Innovation* was commenced from things which might have been judg'd in and of *themſelves*, matters purely *indifferent*, had not the ſequel prov'd fatal and pernicious, they having been advanced from an *indifferency* to *ſuperſtition*; for

for they were for the moſt part uſefull obſervances for the time then being; but in after times ill explained, and worſe applyed: They made their firſt entrance into the Church, in the ſecond Century or Age thereof, that is to ſay, about the *hundred and tenth* year of our Redemption: Thoſe of them who are the moſt remarkable, do here enſue: (all related according to the order of time reſpectively, wherein they had their riſe.)

Anno 110. *&c.*

IT being cuſtomary with the *Jews*, when ever they made their ſolemn appearances before God, always to carry along with them ſome preſent or other in their hands, eſpecially of the *fruits* of the *Earth*, in token of *homage* & acknowledgment; the ancient Chriſtians, wherof a great part was deſcended of the *Jews*, followed that example, inſomuch that at their publick Aſſemblies, every one brought along with him a certain quantity of Bread and Wine, or of the *firſt fruits* thereof, in *corn*, *grains* or *grapes*, which were ſanctified and conſecrated to God by prayer; afterwards of this ſame Bread and Wine they apportion'd

Iren. lib. 4. cap. 32.

one part for the *Communion of the hol, Supper*, another was *eaten in common*, (for the *Agapes*, or *Love-feasts* were continued after the Days of the Apostles) and the Surplusage was either *distributed amongst the poor*, or else did of proper right *appertain to Ecclesiastick Persons*. Those presents testified the devotion of the givers; insomuch that this charity beginning by degrees to wax cold; the Doctors exclaim'd and severely inveighed against the rich, in that, though themselves brought nothing with them, yet they were not ashamed to eat their share of what was contributed by the poorer sort. Now the gifts thus presented by the *People* were called *Offerings*: From thence it came to pass also, that the *Eucharist* was sometimes called a *Sacrifice*, or an *Oblation*; not *expiatory*, but *gratulatory* only; for the Fathers of that Age say, that *They offered to God the first fruits of his Creatures*, which words cannot be understood of the Body of Jesus Christ, howbeit they served for a pretence afterwards, for changing of the *Supper* into a real *Sacrifice*. Amongst the other Innovations of those times, we should likewise recount *the mixture of Water with Wine* in the Eucharist, a practice which was never authorized

Cyprian. lib. de operib. & Eleemos.

Iren. lib. 4. cap 32.

Justin. martyr. defens. ad Antonin.

rized either by the *Sacramental Inſtitution*, nor yet by *Apoſtolick Ordinance*; It might nevertheleſs have been tolerated as a matter of *indifferency*; but at this day it is reckoned amongſt things *neceſſary*. There was another cuſtome foiſted in at the ſame time, for they judged it adviſable to carry the *Euchariſt* to ſuch as were not preſent in the Aſſembly; more eſpecially to the *ſick*; likewiſe in caſe any Biſhop, or any other Perſon of Quality being a ſtranger, had arrived at their Cities, they preſented them with ſome of the *Sacramental Bread* and *Wine*, congratulating them by that *ſymbol of Fraternal communion*. It was alſo an uſual thing with them, when publick Prayers were ended, to *kiſs one another* interchangeably with a *holy kiſs*, in token of peace and brotherhood: After that they proceeded to levy *cenſures* againſt thoſe who, prayer ended, did fruſtrate themſelves of this ſame *kiſs of peace*, which was amongſt them a *ſignal of Reconciliation*, but is at this day changed into a ridiculous Ceremony.

Iren apud Euſeb. lib. 5 cap. 23. & 26.

Iuſtin. martyr. defenſ. ad Antonin. Tertullian lib. de oratione.

There were at the ſame time divers *Faſts* introduced, not under the notion of any *Ordinance* or *neceſſary obſervance*, nor yet by way of *diſtinction of Meats*, *blood* excepted

excepted and things *ſtrangled*, the uſe of which was prohibited for a time; but our of *cuſtome* only, and that proceeding not from the publick *Authority of the Church*, but from the *ſimplicity of private perſons*: for in caſe any had made diſtinction of meats, for *conſcience-ſake*, forbearing the uſe of Fleſh and Wine; and thus prejudiced their health by immoderate faſting; or would have had the Church tyed to particular Laws, and preſcription of the *times, duration and forms of faſting*: Antiquity without all peradventure would have ſuppreſſed ſuch, as appears by the inſtance of that Arch-heretick *Montanus*, whom it condemned for attempting in like manner to ſtifle and infringe Chriſtian liberty.

Iren. apud Euſeb. lib. 5. cap. 24.

Ignat. ad Her. Iren. ad Victor.

It was the cuſtome of moſt Churches at that time to hold their Aſſemblies upon *Wedneſdays* & *Fridays*, in order to the celebration of the Sacraments and publick Prayer; and that they might be the better prepared for due attendance thereupon, they gave themſelves to faſting upon thoſe days; this they did not that they believed faſting to be eſſential to holineſs, for they rejected the Faſt of the *Sabbath-Day*, which yet was the prime day of their religious exerciſes: But there was an anniverſary Faſt, which they celebrated before

Clem. Alexandr. Stromat. lib. 5.

the

the Feaſt of *Eaſter*, whence the *Quadrageſimal time* proceeded; and it is of importance to know what the intent of the ancient Church was herein: Some alledge that, that obſervance tended to an imitation of the *miraculous Faſt* of the Son of God; but it is evident from Evangelical Hiſtory, that the time of our Saviours Faſt was previous to the *Paſſover* by the ſpace of ſix Moneths; proof ſufficient, that Antiquity had ſome other end and aim in the celebration of this Faſt, elſe doubtleſs they would have pitched upon a time coincident with that wherein our Saviour faſted; behold then the true account. There was an Order at that time eſtabliſhed in the Church, that the Feaſt of *Eaſter* approaching, thoſe who were obliged to do publick pennance ſhould preſent themſelves to be re-ingratiated and received into peace with her. At the ſame time the *Catechumenes** were baptized, for thoſe Days were particulary appropriated to that work; and for as much as thoſe were things of great moment, the Church proceeded therein with faſting and prayer; beſides that, at the ſame time they behoved to prepare themſelves for the Commemoration of the Death and Reſurrection of Jeſus

Euſeb. lib. 1. cap. 24. ex Iren.

* *Such as were newly inſtructed in the principles of the Chriſtian Religion, but not as yet baptized; or if baptized, not as yet admitted to the Sacrament of the Supper.*

Jesus Christ, and for the solemn Communion upon the *Easter* Day ensuing. But to shew that this observance did depend upon the *Liberty of the Church*, and not upon any *peremptory imposed Law*, we must remark the diversification which attended that Custome; for in some Churches this Fast lasted *three Weeks*; in others *seven Days* only, and in others *forty Days*; and from this *quarantine* came the name of the *Quadragesimal*, (our *Lent*) which was formerly called the *Paschal Fast*.

Theophil. Euseb. ex Iren.

Anno 160. *&c.*

NOw this Age was, by reason of violent Persecutions which lasted along time after, full of horrour; all the Provinces of the *Roman* Empire being bedewed, and all the Judicatories therein overglutted with *Christian* blood; Torments exquisite, terrour universal, revolts frequent, yea there were found amongst them who to palliate their infamous cowardize, taught that *martyrdome* was but matter of meer *indifferency*, reck'ning it extream folly and madness to suffer death for their profession. The Sepulchres of *Martyrs* were loaded with reproaches, and their memo-

Iren. lib 3 cap. 4.

ry

ry with execrations; for the rage and malice of their Enemies not satisfied with their Death, extended the Persecution to their very Bones; and that they might deprive Christians of the hope of a future *resurrection* (one of the main Arguments of their constancy) they frequently exposed their dead bodies to the hunger-bitten rage of ravenous Beasts, placing guards and sentinels day and night, to hinder any that might attempt to give them burial; all that remained of them was burnt, and the Ashes thrown into Rivers, or scattered in the Air: The Church, then that they might enkindle zeal in the People, and dispose them for the glory of Martyrdome, presented them with new Incentives for excitation and encouragement. The *Grecians* did yearly celebrate the memorial of their *Heroes*, and such illustrious Persons as had died valiantly in defence of their Country; and this solemnity was performed about their Tombes, to the end that they might by so doing animate and encourage the surviving unto the like atchievments: *Christians* judging this to be a very proper means to perswade many Persons to suffer death for the Gospel, and to confirm others in such a magnanimous reso-

Epist: Martyrum Gall & apud Euseb. lib. 5.

Euseb de præparat. Evang. Cyril contra Jul.

resolution, did imitate their example; Their main care then in the first place was to bury their Martyrs, and where they could not recover the whole body, they endeavoured carefully to gather up the very least fragments, in case the fury of their Persecutors had left any remainder; now those Reliques were honourably interr'd without any such custome as afterwards came to pass; For although Martyrdome was reputed a most glorious thing, and those blessed souls were very precious with the Church, yet so it was that all the honour that they afforded their bodies, was an honourable Interment, nothing different from the common: After this the custom was introduced of an *anniversary commemoration* of the combats and constancy of Martyrs, upon the same days whereon they had suffered death (called by them the *Days of their Nativity*, in regard that upon them, they were installed in another life) and in the same place where they were buried; from thence it came to pass that *Cemeteries* became the Ordinary places of their *Assemblies*, for those anniversary days returned very frequently, by reason of the great number of Martyrs, by whose death most days of the year were renowned;

Epist. Smyrn. Epist. martyrum Gallic.

Euseb. lib. 5. cap. 9. & 15.

nowned; Upon those days then the whole Church assembled together in the same place where the Sepulchres of their valiant Champions were, as if she meant to warm her Zeal at their Ashes, and to spirit her self thereby for a more prompt Commemoration of their Martyrdome: Publick Prayers, and the Exposition of the Scriptures being finished, they rehearsed in order the Names of those who had been upon that Day put to death for the Truth; they likewise related the several conflicts by them sustained, whose fierceness inhaunc'd their constancy; their courage also was displayed in tearms full of applause and admiration; their glorious Trophees, and the rich Garlands propounded as the prize of their Victory, finish'd the *Panegyrick*, which consisted in *thanksgiving to God* for *giving them the victory*; the whole action was concluded with the Celebration of the Eucharist. Now the intent of those Solemnities was in the *first* place to shew that such as were dead in Christ, are still alive, both in *God*, and in the *memory of the Church*; and in the *next* place to animate and encourage the People unto the like sufferings: This was the design of the primitive Christians, for thus

do

Epist. Smyrn. do they explain themselves. *We can never* (say they) *abandon Christ, nor serve any other; we adore Christ as the Son of God; and we cherish the Martyrs as the Disciples and Followers of our Lord; we solemnize the day of their nativity which is that of their death; in remembrance of such as have conflicted for the Truth, and in order to the exercising and exciting of others thereunto. We hope to be made capable of the like graces, and at last Compartners and Fellow-sharers in the same Glory.*

Amongst the heads of Discipline observed in those times, this was one of the most material; Such as were convicted of any notorious crime, were obliged to make confession of it publickly, in the face of the whole Church, to beg pardon, and to undergo whatever should be imposed upon them; which done, they enjoyn'd them some kind of *satisfaction*, whereby they behoved to manifest the sincerity of their repentance: This they did to contain others in their duty, as also to prevent the blame and reproach of the Christian Religion amongst *Infidels*, as if it gave indulgence to Vice, through silence under it; Now they pretended not by this publick Repentance, to make satisfaction to *God* (to whom

Iren. lib. 1 cap. 9.

whom none can render the leaſt compenſation for the leaſt offence committed) but only to the ſcandaliz'd Church, or to an injur'd Neighbour.

Anno 195.

THis ſecond Age we muſt needs conclude with a famous Controverſie commenced therein. It is the conſtant opinion of the Writers of Eccleſiaſtical Hiſtory, that the Apoſtles never impoſed any *Law*, obliging the Church to the obſervance of any *Feaſt* whatſoever, no not ſo much as that of *Eaſter*; but that ſuch Solemnities were *voluntarily introduced by Chriſtians*, and *authorized by cuſtome*; And in effect, the very diverſity of uſage found amongſt them in that obſervance, doth abundantly manifeſt the *indifferency* of the thing it ſelf: For all the Churches of *Aſia* the leſs, did celebrate the Feaſt of *Eaſter*, upon the *fourteenth* day of the Moneth of *March*, after the manner of the *Jews*; alledging that this was their conſtant practice ever ſince Saint *John* did exerciſe his Apoſtleſhip in *Epheſus*: But the *European* Chriſtians, in regard they would have no manner of communion with *Socrat. lib* 5. *cap.* 22.

with the *Jews*, did celebrate the same upon the *Sabbath* following; howbeit this difference did nothing infringe the union of the Churches: But about the year 195. it began to be controverted, the one party labouring to reduce the other to the tearms of one and the same Custome: touching which difference, several *Councils* were held, the *Eastern* in opposition to the *Western*; and both in fine fomented to that excess of heat & passion, as that *Victor* Bishop of *Rome* made bold by a Process and Act of Jurisdiction, (till then unheard of,) to excommunicate all the *Asiatick* Churches; whereupon he was censured by sundry Bishops, *Ireneus* Superintendent in the *French* Churches, by name, who did both by Reason and Example remonstrate to him, that such observances were things *arbitrary* and *indifferent*, and that diversity therein did never heretofore interrupt mutual correspondence amongst the Churches.

Anno 200. *&c.*

THe Age ensuing was very fruitful in *Ceremonies*, for besides that they retained many things proceeding from *Jew-*

ish

ish Cuſtome; The *Pagans* alſo incorporating themſelves into the Chriſtian Church, intermingled therewith many and various *Pagan* Rites. Now the Obſervances of that time were not all continued, for many of them having been afterwards buried in oblivion, are not at all practiſed at this day: For the Church of *Rome* doth not approve that the Euchariſt be adminiſtred to little *Children*, which was practiſed then, and a long time after that; nor that it be celebrated in the Evening; nor that the Baptized be made to taſt of Milk and Honey, as is practiſed in *Africk*; nor of the Cannon forbidding People to pray kneeling upon the *Sabbath* Day, and from *Eaſter* to *Whitſuntide*, and commanding them to Pray ſtanding, whence the tearm *ſtations* had its riſe; nor the cuſtome of giving the Euchariſt to Women, to be by them carried to their Houſes, kept in Coffers, and eaten in a corner; nor that of ſending it to the Sick, by the hands of Children; nor of that notorious abuſe which was then in the Church of *Rome*, of propining *pure* Water inſtead of Wine, under pretence of ſobriety, in the Celebration of the Sacrament; nor yet of that Prayer whereby they beſought God for a procraſtination of the laſt Day; nor of

Cypr Ser. 5. de lapſis, & Epiſt. ad Cæc. l. 2. Ep. 3.

Tertul. lib. de corona militis.

Tertul: ib:

many other Ceremonies which we paſs with ſilence. Let us then take a view of ſuch as ſerve for modern pretence, and the reſpective ſources whence they are ſprung.

It was a *Pagan* Cuſtome, that thoſe who came out of Baths (the uſe whereof was very frequent) did anoint themſelves with Oyle; Wreſtlers alſo, and ſuch as were to run a career, that they might become the more ſupple and active, were accuſtomed to oyle, and anoint their Bodies: *Chriſtians* poſſibly in imitation hereof *anointed* thoſe whom they Baptized in an *Athletick* (or Champion-like) capacity, who were ſingled out to combat the World; which Ceremony they authorized by the Old Teſtament, alledging that it was derived from *Judaiſme*: This *Unction* however can make nothing for the pretended *Sacrament of Confirmation*, nor was it ever applyed to *dying* Perſons, as is practiſed at this day.

We have ſeen how that they carried their *Offerings* into the Church; now for as much as they held their Aſſemblies upon the Days ſolemnized for the Martyrs, the *Offerings* preſented by them upon thoſe Days, were entitled *Sacrifices*, or *Oblations offered in memory of the Saints*, the circumſtance

Tertul: Cypr:

ſtance of the Day occaſioning that title; for nothing paſſed in that action, relating to the Saints, other than ſimple *Commemoration*; and thoſe *Offerings* were not the Body of Jeſus Chriſt, but *Bread* and *Wine* only, or the very *firſt fruits* themſelves, imployed unto ſeveral ends and uſes.

It is further remarkable, that to induce every one to contribute ſomething, the *Names* of thoſe who offered, and the *offering* it ſelf, were with a loud voice Proclaim'd in the Church; which yet was by many diſallowed of, even a long time after. *Hieron. in Iren. lib. 2 cap. 11. & in Ezech. cap. 18.*

At the ſame time *offerings for the dead* had their riſe, whereof we muſt know the Inſtitution; for though they might be reckoned amongſt the Cuſtomes uſher'd in by *Pagans*, nevertheleſs the intent of them was quite another thing than what they were afterwards applyed to. Any one then having departed this life, the year fully exſpired, they commemorated in the Aſſembly the *Name* of the defunct upon that day; declaring how happy he was having *dyed in faith*; and all that were preſent, beſought God that he would grant them the like exit; which done, the Parents or Friends of the Deceaſed, that they might render his memory honourable, *Cypr. lib. 3. Ep. 15. & 16.* *Aug. epiſt. 64.* *Origen. lib. 3. in Job* *Tertul. de Moneg.* *Cypr. lib. 8 Epiſt. 6.*

presented the Church, or the Poor, present at the action, with a certain quantity of *Bread*, or other *Alimentals*; many of them also at the same time, took Order that their Names might after their Death through such *acts of charity* continue in a *sweet savour* in the Church, bequeathing to that effect certain *testamentary Legacies* to be yearly paid to the Legatees upon the day of their decease; upon which Foundations the *Anniversaries* were grounded; Now those *Offerings* were only *Memorials* of the devotion of the dead, not *expiatory Sacrifices*; for the very Women, who were never permitted to sacrifice, did yet offer in Memory of their Deceased Husbands: besides, many presented such Offerings upon their *birth-day*, this being an *act of recognition* only, and a piece of homage paid to God, who gave them life upon that Day.

Tertul. *de Corona militis.*

Then also began *praying for the dead*, which the Christians of that Age confess to be founded upon *Custome*, and not upon *Scripture*, ranking it amongst many other observances, which are at this Day disallowed of by the Church of *Rome*. Now we must carefully remark in what sense Antiquity *prayed for the dead*, for she never believed that they were shut up in a

place

place of torment; and the Doctrine of *Purgatory* was as yet as unknown as fabulous; but she held that the departed Souls of the faithful were not admitted into the joy of the *beatifick* Vision, till after the *day of Judgment*, and that they were reserved in some certain *subterraneous place*, till the *Day of the Resurrection*: she prayed then for the *Consummation of their Glory*, and earnestly entreated that she might be joyned with them, and have part in *the Resurrection of the Just*: But we shall see more fully hereafter in what termes, and with what intent they then prayed for the dead. In the mean time, let us take a view of some other Ceremonies then also broached.

Justin. Martyr. *Quest.* 60. & 76. Iren. *lib.* 5 Tertul. *contra marcion. lib.* 4. *cap* 34. & *lib de anima, cap.* 55. Tertul. *de moneg.*

The *Pagans* observed an infinite number of superstitions in their very ordinary converse. Christians were intermingled and promiscuously conversant with them, not only in the same City, but in the same House, at the same Table, and in the same Bed, so that there were frequently different Religions in one and the same Family. This promiscuous converse notwithstanding, they resolved to be known and acknowledged for *Christians*, and for a proof of their *Faith* in the *Crucified One*, they introduc'd the use of the *Sign of the Cross*,

Aug. *de verb. Apo. Serm.* 8. & *in Psal.* 41. Tertul. *de corona militis.*

Origen. *Homil.* 2 *in* Pſa. 38. Cypr *lib. de Hæret. Baptiz.*

Croſs, and for as much as this *Faith* was judg'd reproachfull and ignominious, they form'd that ſignal upon their *fore-head*, in witneſs that *they were not aſhamed of the Croſs* of Chriſt; at their entering into, or coming out of their Houſes, or Baths; ſitting down at, or riſing up from their Table; lying down in their Beds at Night, or riſing in the Morning, they always marked their fore heads with the ſign of the Croſs; which was afterwards received into *Baptiſme*: But this *Sign* was only a *badge of their profeſſion*, and a kind of *implicite calling upon* the *name of Chriſt*; and the vertue attributed to the *Croſs*, was not extended to the *Sign* form'd in the Air, but was appropriated to *Chriſt* only, whoſe Name was tacitely invok'd by that ſignal.

Tertul. *in Apologet.*

We have mentioned the *ſatisfactions* whereunto Delinquents were obliged; now this tearm ought to be ſafely underſtood; for when the Ancients ſpeak of *ſatisfying God*, they pretend not that a Man may by that action redeem *temporal puniſhments*; but that the Commandment of God enjoyning repentance, and holding it equitable that the ſame be outwardly manifeſted, is thereby ſatisfied: Now thoſe *ſatisfactions* were certain *penalties*, or *reparatory mulcts* impoſed upon *Penitents*, whereof

whereof this was the form. In caſe any one had apoſtatized, whether through errour or infirmity, or had fallen into ſome enormous crime, the Church would not preſently receive ſuch an one into her Communion, what repentance ſoever he did teſtifie; but ſhe appointed him a certain ſpace of time, ſometimes for ſome *years* together, within which he ought to give proofs of true contrition: She enjoyn'd him alſo to ſtand bolt upright in a diſtinct Corner of the Aſſembly, which was the proper place of Penitents, in a mournfull habit and viſage, often with *ſackcloth* and *aſhes*, with tears and ſupplications to God, and requeſts to his Brethren that they would pray for him. She appointed him likewiſe *private faſts*, ſometimes reducing him to *Bread and Water*; and thus it behoved him to accompliſh the prefixed time of his Repentance, before ever he could be readmitted into the peace of the Church. Tertul. *lib. de Pœnit.*

But for as much as it came to paſs that many were, or at leaſt it was feared, might be prevented by Death, before they had conſummated, or even before ever they had begun that preſcribed time; the Church taking the ſame into conſideration, did provide accordingly; for leſt they

should be either hardned into an obstinacy, or swallowed up of despair, she frequently remitted of that severity; so as that if one had been condemned to a ten years abstinence from the Communion, she accepted of five; sometimes also the penalty was commuted into some more tolerable consideration; and this moderation they used not only towards those which were under the more immediate approach of death, lest they should expire without a previous reconciliation to the Church; but likewise towards such as seem'd by a more than ordinary *degree* of *contrition*, to compensate what was wanting of the *prefixt tearm thereof*: This mitigation was managed by the prudence of the Church, who weighing the circumstances and quality of the offence, received such into her peace, in whom so ever she perceived sufficient testimonies of a serious repentance, not expecting till the period of time hereunto prefixt should elapse: Such procedures were tearmed *Relaxations*, or *Remissions*: A long time after that they gave them the title of *Indulgences*, but in quite another sense, than what they are taken in at this day; for this tearm signified no more in those Days, than a *discharge*, or an *allay* and *mitigation* of *Ecclesiastical censures*

Euseb. l. 6. cap. 36.

and

and penalties, with which the Church did by way of *charitable Indulgency*, gratify *Penitents*.

Now we must note that for as much as *Martyrdome* was very honourable amongst *Christians*, and those who were *Prisoners for the Faith*, did by a frequent intercourse of Letters maintain a Correspondence with the Church, who also highly esteem'd of those blessed Witnesses of and for the Truth, affording them what Consolation they could; the *Penitents* desirous of solace under that more rigid part of Discipline, addressed themselves to those *Martyrs*, soliciting them to intercede with the Church on their behalf, as well knowing what credit they had with her, and of what influence their Recommendation was: the *Martyrs* hereupon made enquiry into the life and repentance of those Delinquents, and in case they found them sincere and upright, they imployed their utmost Interest in interceding with the *Church* by Letter from Prison, to this effect, that she would please in favour of them, to admit of such and such Persons into her Communion, which they readily obtain'd of her: and it is not to be forgotten, how that those *Penitents* having frequently abused the facile nature of the Martyrs,

either

either through their mis-information, or through over-importunate solicitations, whereby they extorted from them that intercession, the Church complained of that abuse; which occasioned a breach of Discipline: Now this is the only *Intercession of Saints*, which was acknowledged in those days; and how much it differs from that which was introduced afterwards, is easie to determine.

Anno 240. *&c.*

ABout the Year 240, there happened a new kind of Devotion; for whereas formerly they required the *Martyrs*, whilst yet *Prisoners*, to joyn their Supplications with those of other Christians, and to pray here below for them and with them; they began instead of that to admonish them, that after their death, they should be mindful of the *living*; yea, Christians did even mutually indent and covenant one with another, that whoever should first exchange this life for another, should remember the surviving, and implore God in the behalf of them after their own decease: Which, howbeit it was but the particular zeal of some few, yet served afterwards to pave the

Cypr. *lib.* 5 *Epist.* 1. *ad Cornel.*

the way to the *Interceſſion of Saints.*

Then alſo began the uſe of *Confeſſion* to be partly *reſtrained*, and partly *enlarged* beyond what it was formerly: *Penitents* were the only Perſons upon whom it was impoſed; it was never made but in *publick*, in the face of the whole Congregation; and even *Malefactors* failed not to diſcharge their *Conſciences* into the hands of the Church, before that themſelves fell into thoſe of the Executioner: But for as much as reproach and obloquy did commonly attend thoſe whoſe faults were thus diſplayed to the open view of the whole World, they therefore ordered that Delinquents ſhould in the firſt place conſult their Paſtor, who cognoſcing upon the nature of the offence, ſhould conſider whether it were convenient to declare the ſame in publick, or only to mention it in general, without ſpecification of the crime it ſelf: There were many alſo who out of ſhame ſhun'd *publick confeſſion.* It came to paſs likewiſe about the Year 260. that when as ſuch as had abandoned themſelves to the Apoſtacy, which fell out under the Perſecution ſtir'd up by *Decius*, required to be re-admitted into the Church, there were many who withſtood their reception, alledging that they were not longer capable

Origen. *Hom.* 2. *in* Pſal. 37.

Leo. *Epiſt.* 69. Sozom. *lib.* 9. *cap* 35. Aug. *de ſymb. de Catech. lib.* 1. *cap.* 6.

pable of re-admission into Her; and under that pretence many did separate themselves, which made way to the Schisme of the *Novatians*. It was therefore found expedient, for avoiding of *scandal* accrewing to many from *publick confessions*, to change the same into *private* ones; and to that purpose it was decreed, that out of their many Pastors, they should choose one of a good Conversation, a prudent Person, and capable of a secret to whom that charge should be committed; from thence came the *Penitentiaries*: Howbeit this change happened only at the beginning in the *Greek* Church; for the *Western* Church retained the Custome of *publick confession*, until the time of *Leo* Bishop of *Rome*, about the Year 450. Finally, whereas *publick confession* was only of more notorious and enormous Crimes, the same being once changed into *particular*, they began to recommend it to practice, exhorting the People to confess their very least escapes and defects, (from the *beam* to the *mote*:) and that more frequently then they were well able to do. Now this *confession* was not of *Divine Right*, nor did Antiquity ever believe it to be such; for afterwards, to wit, about the Year 396. upon occasion of a scandal arising from it,

Sozom. *trip. histor. lib. 9. cap. 35.*

it

it was abolished by *Nectorius* Bishop of *Constantinople*; that which he would never have attempted, had they believed that it was of *Divine Institution*: Neither did it consist in a scrupulous enumeration of all *thoughts*, *words*, and *actions*, which might be accounted faulty; for in the Church of *Constantinople*, which was one of the most populous amongst them, there was of the whole *Clergy* but one only Person, whose charge it was to receive *Confessions*, which had not been sufficient for so great a multitude, had every one been obliged to repair to confession, and to render a particular account of all his actions: It was not therefore judged *needful* for obtaining of *remission of sin*, but *useful* for instruction of the ignorant, for consolation to the afflicted, for reforming of sinners, for resolving of such difficulties as might ripen into a case of Conscience, and (lastly) for counsel to the perplexed.

Authors of the same Age make mention also of certain *Virgins*, who consecrated themselves to God; whereof this is the original: The then reigning Persecutions obliged *Christians* to involve themselves as little as might be, in the affairs of the World. Now for as much as the liberty of that Profession is frequently fetter'd and Cypr. *lib.* 1. Ep. 9. & 11.

and infringed with the incumbrances which attend a *married state*, there were many *Virgins*, who with the concurrent advice and consent of their Parents, resolved to live in *perpetual continency*, and to joyn themselves with greater strictness then ordinary to Jesus Christ: They presented themselves therefore to the Church, who with Solemn Prayer recommended them to God, and the care of the Poor to them, whom they were to succour in their sicknesse, and relieve in their necessities; for it was unto such deeds of charity that they devoted themselves. But as touching the Vow of *Celibacy*, it was in their own liberty to relinquish that condition, when ever it seemed good to them; and in case they conceived that they could serve God with greater integrity in a state of *Marriage*, than in that of *Virginity*; the Vows of *Continency* also were not as yet esteem'd *irrevocable*.

We have said that they carried the *Eucharist* to the *Sick*, and that they administred the same afterwards even to little *Children*; but for as much as those, either through infirmity of Body, or through tenderness of years, could not conveniently receive the *Cup*, they therefore sometimes dipped

dipped the *Bread in the Wine*, that ſo they might receive the *whole Sacrament entire*; for the People, both Men and Women, did promiſcuouſly communicate under *both Signes*: Now albeit this expedient of *ſoaking*, or *dipping* the *Bread in the Wine*, was never practiſed but in ſuch extraordinary caſes; yet notwithſtanding many affected to make it a *general cuſtome*, introducing it into the *ordinary communion* of the Church; of which uſage ſome Tracts were continued in after time, as we ſhall ſhew in its proper place.

Anno 300. *&c.*

ABout the Year 300. and afterwards, there were many *Ceremonies* introduced; *Perſecution* continued even til then. Now, behold *Emperours*, who ſubmit their Scepters to Chriſt's Sheep-hook, and throw their Crowns at the Foot of his Croſs: The Church ſprung out of the Aſhes of her own Children, as yet of a ſanguine complexion, is received into favour with the great *Conſtantine*, and hence forth repoſing her ſelf under the ſhade of his Lawrel, doth (as it were) *renew her youth*: ſhe is removed from the Wilderneſs into Cities, from Caves into Palaces, from

from Deserts into Churches, and from poverty into plenty and pompous abundance.

This prosperous change produced divers effects; People repaired to the Church in crowdes: But yet the simplicity of *Christianity* did dis-relish many, who had still before their Eyes the pomp and magnificence of *Paganisme*: they therefore judg'd it necessary to re-attire *Religion* with the more splendid and ornamental *Ceremonies*, to the end that through the splendour of her Ornaments she might become the more august and acceptable; and like as they had done formerly, in compliance with *Jews* and *Gentiles*, whose only talk was of *Sacrifices*; our *Christians* gave the *Supper*, the Title of *Sacrifice*; and the *Table*, the Name of *Altar*. Howbeit, the Language used then, was not meant in that sense, which was put upon it afterwards; for when ever they mention the *Altar*, they understand the *Table*, which was placed in the midst of the Assembly, whereupon they laid the *Offerings* that were presented by the Faithful. And thus they explain themselves, when they speak of the *Eucharist*.

Euseb. Greg. Nyssen. Concil. Nicen. *de tabulis sacris.*

Now, one of the first occupations that Christians, under their respite from per-

perſecution, buſied themſelves in, was this: The Bodies of many of their *Martyrs* were buried in the wide open Fields, or elſe expoſed to the High-ways, and their Graves covered with filth and naſtineſs; they began therefore to drag their Bodies out of the places where they were interred, and to tranſport them into Cities, in order to a more honourable Sepulture; which tranſportation was performed with ſome ſolemnity, the whole Church aſſiſting thereat, with *Singing of Pſalms*, the Coffin covered with a rich Cloath; after that, they inter'd the Body under the *Communion-Table*; (for the cuſtome of *laying them upon the Altar* was not as yet practiſed;) This zeal flamed yet further, even to a reſearch after the *Bones of the antient Prophets*, to which notwithſtanding they yielded no kind of *adoration*. Ambroſ. *lib.* 10. *Epiſt.* 85.

The building & beautifying of *Churches* was another product of this peace, which with *ſolemn Prayer*, they devoutly *conſecrated to God*; whereunto *Superſtition* did in after times add the *Ceremonies of Conſecration*.

Now we muſt know, that the *Infidels* endeavoured what they could to aboliſh the memory of Chriſt's *Sepulchre*, which was

in *Jerusalem*, heaping dust and dung upon it; and built in the same place the Temple of *Venus*, wherein they sacrificed. The devotion of this Emperor *Constantine*, was such, as that he demolished those execrable Monuments; and instead of them, caused a sumptuous Temple to be built in the very same place where the Sepulchre of Christ was; He built another upon the Mount of *Olives*; and a third in *Bethlehem*.

At that time *Palestina*, being purged from Idols, many *Christians* prompted by a pious curiosity, travelled to those places which had been ennobled with the *presence* and *miracles* of the Son of God; especially with a purpose to see the *Sepulchre* wherein he was laid: But this same repairing to *Jerusalem*, being afterwards reckoned matter of *Religion*, that error was suppressed by the most eminent Doctors of this Age.

Greg. Nyssen. *Epist. de euntib. Hyerosolym.* Hierong.

It was in this Journey that *Helena* the Mother of *Constantine* found (as they say) the true *Cross*, and the very *Nailes* with which our Lord was fastened thereunto: and however the History be suspected, yet is it therein attested that *Constantine* caused one of those same *Nailes* to be put in-

to the Bit of his Horses Bridle; thus fitting the Relique for his Horse's Mouth, he shewed that he meant nothing less than to *kiss* it with his own; Nor did *Helena* her self (the supposed Inventress) ever *adore* the wood of the Cross, as one of the Fathers of the same Age hath observed. Ambros.

We must here remember, that the Primitive Christians had no other *Cross* than the bare *Sign* of it, which they formed in the Air: Now they report, that *Constantine*, whilst as yet interpendent and wavering between *Paganisme*, and the *Christian* Profession, saw one day in the Firmament, a *Cross*, with these words: *In this Sign thou shalt overcome*: The import of which device may best appear from the practice and procedure of *Constantine* himself, who in memory of that Vision, caused the form of the Cross to be made in his own Standard, having above upon the top of it the two first Letters * of Christs Name, as is to be seen in ancient *Meddals* at this day: The Sign then by which he overcame, was the *Name*, not the naked *Cross* of Jesus Christ: He caused also his own Statue to be erected with this Sign, which he likewise ordered to be formed upon his Monies, and painted upon his Ensigns, and

In hoc signo vinces.

* ☧

the Armour of his Shouldiers: But we mu
note, that for a long time after, there wa
not any *Cross* received into *Churches*.

Christians, during the persecution, fre
quently met together in *private*, and by
Night. This Custome, notwithstandi
the emergent Peace, they still retained:
whence we read that *Constantine* continue
the *sacred Vigils*, even till broad Day
light, and caused big Tapers and Torche
to be lighted up throughout the whole Ci
ty, for their more commodious intercours
in going & coming in the Night; as Lamp
also in their Meeting-places, to give ligh
to all there present; the Office of lighti
of which belonged to the *Acolytes*: One o
the principal *Vigils* or *Eves* of the Ye
was that of the Night immediatly prec
ding *Easter*, observed in Memory of th
Resurrection of Christ; for they passed th
whole Night without sleep, as watchin
for that Morning-hour wherein our Lo
rose again from the Dead: Those *Vigil*
and *Tapers* were hitherto used witho
any Superstition.

Euseb. *lib.* 4. *de vita* Constant. Epipha. *lib.* 3.

Behold here another sequel of what wa
practised in the times of *persecution*. Ma
Christians, that they might shun that tem
pest, retired unto Deserts, and hid them
selve

ſelves in ſolitary places; whence it came to paſs that Perſecution ceaſing, that ſolitude, being with ſeveral become habituated, and cuſtomary, they confined themſelves thereunto, and ſpent the remainder of their Days therein; whether becauſe of the inveteracy of ſuch a manner of life, or for that the plainneſs hereof did better ſuit with them, than the dinning noiſe of Cities; or laſtly, becauſe they ſuſpected a return of the old *ſtorm*: But others there were acted with ſuch a deſire of imitating and following of them, that there were many, who even in the midſt of the great calm and quiet of the Church, began to affect a ſolitary life. Thus did that become *voluntary*, and matter of choice, which by reaſon of the Perſecution was before that *compulſory*, and matter of conſtraint: Hence the original of a *Monaſtick* life, whoſe firſt foundation was about the ſame time laid in *Egypt* by *Antonius*; afterwards, it was extended to *Syria*, by *Hilarion*; to *Armenia*, by *Euſtachius* Biſhop of *Sebaſtia*; to *Greece*, by S. *Baſile*; and to *Italy*, by S. *Ambroſe*: Now though it be too true, that many ſuperſtitious obſervances did accompany this piece of Innovation, inſomuch that Men ſuffered their Hair to

Sozom. *lib.* 1. *cap.* 13.

Epipha. lib 3. hæres. 80. grow to the length of that of Women; yet was this *Monastick* profession quite another thing, than what it is at present; for such as in those Days devoted themselves thereunto, were not tyed to it by *vow*, observed no nice distinction of *meats* or *habits*, hunted not after *merit*, nor once believed thereby to attain unto that *perfection* which is attributed to it at this day: and it is further remarkable, that the first *Monks* were *Lay-men*, not capable of any *Ecclesiastical Function*; that they maintained themselves upon their own hand-labour, and not in a *mendicant* or *precarious* way; and finally, that they *married*, many of them having Wives and Children; for *marriage* was in them accounted lawful, which at this day would seem monstrous, in persons of the like profession.

Athanas. Epist. ad Dracon.

Anno 320. *&c.*

TOgether with a *Monastick* Life, the *Rules of Abstinency* entered, which were soon after received into the Church; till which time *Fasts* were free and *arbitrary*; the *Montanists* being the only Persons who affected to enact Laws, and prescribe Forms therein; and it is observable, that they

they urged the ſame reaſons, and uſed the ſame tearms that the Church of *Rome* doth at this day; but thoſe Antiquity condemned, maintaining the free unreſtrained *liberty of Faſts*, till about the year 320. About this time, in regard the profeſſion of *Monks* ought to conſiſt in a more ſtrict manner of life, than that of others, they impoſed *Laws* upon them, more eſpecially regulating their *days*, and *manner* of *Faſting*, which Laws paſſed from the *Monks* to the *Clergy*, from the *Clergy* to the whole *Church*: Now howbeit it be true, that many held *abſtinency* for a kind of *perfection*, and others reckoned it a thing *neceſſary* and *meritorious*; yet notwithſtanding, the Law-givers themſelves, the Councils likewiſe, and the moſt eminent Writers of that Age, when they declare the ſenſe of the Church therein, affirm that *Faſts* are matters *arbitrary*, that they appointed certain particular *times* of Faſting, only for *order-ſake*; that the reaſon why ſome certain *meats* were forbidden, was only to the end, that by ſuch auſterity, they might be the better diſpoſed for the ſervice of God; that ſome being permitted to eat fleſh, and others prohibited; namely ſuch as might by eating ſcandalize others, that prohi-

Tertul. *contra Pſychicos.*

Hieron. *Epiſt. ad Marcel.*

Idem in Epiſt. ad Galat. cap. 4.

Sozom. *lib. 3 cap. 15.*

Gang. *ſynod. cap. 2.*

Sozom. *lib. 1. cap. 11.*

bition was not as yet framed under pain of a *mortal sin* or *damnation*: and in effect, during the Fast of *Lent*, the Church refrained, not only from *Flesh*, but from *Wine* also; which yet many authorize by the example of the *Nazarites*; and consequently this were to urge a rigid *Judaical* observance. But in brief, the diversity observed in those days, in point of Fasting, is considerable; for some abstain'd only from the flesh of *Land-beasts*, but did eat of *Birds*; others refrained even from *Bread*; others again would not taste any *fruit* coming of *Trees*. As touching the times; from *Easter* till *Whitsuntide*, there was not any one *Fast day*: In *Greece*, and *Alexandria*, *Lent* continued *six weeks*; at *Rome*, only *three*; moreover, there were two Days in every week, whereupon they did not fast at all, to wit, *Saturday*, and the *Sabbath-Day*: In other places this Fast lasted but *five* or *six days*; in some Churches, it was *alternative* and interchangeable, they fasting only *one week* in *two*: now the very *diversity* used in such observances was a proof of their *indifferency*, which yet was afterwards turned into a *necessity*; and what progress it made, we shall quickly see.

Chrysost. *Serm. de Jejun.* Theophil. Alex. *in Epist.* Epipha. *in compend doct.*

Socrat. *lib. 5. cap. 22.* Ambros. *lib. de Elia & Jejun. cap. 10. & in Epist. ad Roman. cap. 14.* Basil. *Hom. 2. de Jejun.* Epipha. *Haref. 75.*

Anno 325.

LEt us in the mean time consider what passed in the grand Council of *Nice*, which afforded many Constitutions subservient to the sequel of this History. That they might the better preserve a due union amongst the many Churches dispersed into so many several places, they found it expedient to reduce them all under certain General *Precincts*; to which purpose they setled *Metropolitans* in the more eminent Cities; each of whom ought to supervise the Churches within his own respective Jurisdiction: Thus the Bishop of *Alexandria* was entrusted with those of *Egypt*, *Lybia*, and generally of all *Affrique*: the Bishop of *Rome* with the neighbouring Churches, and afterwards with all those of the *West*: those of *Antioch* and *Jerusalem*, with the adjoyning Provinces: This preheminency was conferr'd upon them, by reason of the dignity of those Cities wherein they exercised their several Episcopacies; Insomuch that *Rome* being the capital City of the Empire, the Bishop thereof did hereupon challenge *precedency* to all the rest, notwithstanding he held his own

own Dioceſs and Juriſdiction apart by himſelf. The inſtitution of thoſe *Patriarchs* founded only upon *Cuſtome*, this Council authorized by *Decree*, whereby they ordained that that Order ſhould be continued, conſulting therein the maintaining of that dignity to the *Metropolitan*, which they had acquired by Cuſtome: To thoſe four, a fifth was added afterwards, namely he of *Conſtantinople*, for as much as that City was the Imperial Seat; and the Council of *Chalcedon* held about the year 450. decreed that he ſhould hold the *ſecond* place, as being Biſhop of *New-Rome*; that the Biſhop of *Rome* ſhould have the *precedency*, that being the Capital City; but that the Biſhop of *Conſtantinople* ſhould enjoy the ſame (reſpective) *primacy*, and equal Prerogatives, for as much as that City had the ſame Senate, the ſame Badges of honnourary, and equal Rites and Privileges with *old Rome*, which we here remark by way of anticipation, ſince it will be needfull that we mention it hereafter: In the mean time we muſt note, that in this and ſucceeding Ages many general Councils were held, wherein the Biſhop of *Rome* was never Preſident; proof ſufficient that the other *Metropolitans* did not acknowledge

Concil. Nicen. *Can.* 6. & 7.

Concil. Chalced. *Can.* 28.

ledge him for their *Superiour*: that the name of *Pope* was common to all *Bishops*, as appeares by divers writings of those times; whence it is, that amongst *Grecians* and *Germains* to this day, *Priests* are called *Popes*; that is to say, *Fathers*, according to the ancient signification of the name: that all the *Patriarchal* Churches, as having been dignified with the Residence of the *Apostles* themselves, were named *Apostolical*, which Title that of *Rome* hath ever since retained, though common to her with the rest; for we must know, that the Chair of *Antioch*, in that St. *Peter* resided there, and that of *Jerusalem* possessed by S. *James*, were entitled *Apostolick Seats*, as well as that of *Rome*. Sozom. *lib.* 1. *cap.* 16.

This Council of *Nice* determined the difference concerning the Feast of *Easter*, and Decreed, that all the Churches should Celebrate the same, upon one and the same Day, namely the *Sabbath-Day* after the full Moon (or middle) of *March*. Now for as much as the use of *Ephemerides* was not so common, as it is at this day, and *Astrology* was best known in *Egypt*, they therefore gave it in charge to the Bishop of *Alexandria*, that he should yearly publish to the other Churches, the time of *Easter-Feast*, by

by expreſs Letters, which were by them tearmed *Paſchal Epiſtles*; and afterwards for the ſame purpoſe the *Golden Number* was invented, howbeit in the judgment of many *Mathematicians*, there be frequent abuſes in that Calculation.

Epiſtolæ Paſchales

In the ſame Council there was a Queſtion moved, touching the *Celibacy*, or the unmarried ſtate of *Eccleſiaſtical* Perſons, which many affected to introduce: Certain it is, that till then, *marriage* was ever reckoned allowable in perſons of that capacity, only ſome few there were, who ſoon after the death of the Apoſtles, began to reject the ſame; which yet was no ſooner by them attempted, than ſuppreſſed: But about the year 308. in ſome *Provincial* Councils, the firſt *Laws* touching *Celibacy* were enacted, whereof this was the Form: They demanded of ſuch as deſired to be prefer'd to any *Eccleſiaſtick charge, whether they would refrain from marriage or not*; if they anſwered *yes*, they were never afterwards permitted to marry; but in caſe they replyed *no*, they allowed, that after their Election, they might marry; but then the Election, was for ſome time defer'd, to the end, that if poſſible, they might finde

Decret. diſt. 26. Can. Cæſaraugustanenſ. Euſeb. lib. 4. cap. 23. Concil. Ancyr. can. 10.

find out ſome or other who could content himſelf to live unmarried: Now this they did, not that they thought *marriage* was inconſiſtent with the *Clergy*, but becauſe of the *poverty* of the Churches, as not having means ſufficient for the maintenance of the Families of their Paſtours: and thus they paſſed to a peremptory *prohibition* of the ſame, to the end, that Church goods might not be diſtributed amongſt their Wives and Children, or elſe leſt natural affection to their own fleſh and blood, might happily hinder or interfere with the functions of their charge: This is the only account, by their own confeſſion, which their Legiſlatours could ever give hereof, which yet hath hitherto been judg'd impertinent, Leo. *Novel.* 4. ſince that by the ſame reaſon it would follow, that all who have Parents or Brothers, &c. ſhould thereupon be incapable of any Eccleſiaſtick charge or office: Now thoſe prejudications were transfer'd from particular Synods, to that general one of *Nice*; wherein it was debated *whether it were convenient to oblige Church-men to abſtinency from marriage*; moſt votes carried it in the affirmative; but *Paphnitius*, a Perſon of great renown, and a ſufferer for

for the Gospel, (one who was never married) standing up, opposed that determination, judging according to Scripture, that *marriage is honourable in all:* His opinion prevailed, and was approved of by the whole Assembly, which yet decreed, that such as were received already into the number of the Clergy, being as yet unmarried, should not marry at all. This Decree was not founded upon any *Law*, but upon *custome* only, and that not universally received; for after this Council many famous *Bishops* married: St. *Hilary*, *Gregory Nyssene*, *Gregory Nazianzen*, the Father of St. *Basil* the great, and a great many more *Ecclesiasticks*, were married during their *Episcopacy*; howbeit there be many, who so much magnify *Celibacy*, as that they obtrude it for a thing *necessary*.

Heb. 13. 4

Zozom. *lib.* 1. *cap.* 1. *&* 11. Hieron. *lib.* 1. *contra Iovin.* Ocean. *hist. tripart. lib.* 6. *cap* 14. Niceph. *lib.* 11. *cap.* 19. Greg. *in orat. de obit. Cæsar &* Gorg. Athanas. *in Epist. ad Dracont.*

Anno 350. *&c.*

IF we proceed a little further, we shall meet with a new tearm in the *Latine* Church, whereof yet the sense hath been changed: The Sermon being finished, they celebrated the *Eucharist*: But now there were three sorts of Persons, who were

were not permitted to be preſent at that action, namely, the *Catechumenes*, who were not as yet ſufficiently inſtructed in the myſteries of Religion; the *Penitents*, who were not as yet received into the peace of the Church; and (*Daimoniacks*) ſuch as were poſſeſſed with Devils: Sermon ended, the Deacon intimated to all ſuch, that it behoved them to withdraw, diſmiſſing them in theſe tearms, *Ite miſſa eſt*; which word (being only *valedictory*) ſignified the *Conge*, or ſolemn leave taken of them; and was no wiſe underſtood in that ſenſe, which is at this day put upon it: In ſucceeding Ages, all the *publick Exerciſes* of the Church, were called *Maſſes*, becauſe they were all concluded with an Oriſon, immediatly following upon the *Miſſa*; that is to ſay, the *Conge* (or *Valediction.*)

Anno 370. *&c.*

YEt was not this tearm ſo dangerous, as the new *Rhetorick*, which they begun ſoon after to diſplay. The Church celebrated the memorial of the Saints, by a ſimple *recital of their virtues*, and by *exhorting* of every one to an imitation there-

thereof: To those *Panegyricks*, they added the Ornaments of Language; the great Orators, with whom the Chairs were then well furnished, producing what ever the Rules of Eloquence to them suggested; Thus about the Year 370. in the Commemoration of the *Martyrs*, they began to use *Prosopopeias* and *Apostrophees*: one of them declaims in this manner, *Hear yee People, yee that live already, and yee that are as yet unborn; hear likewise thou Soul of great Constantine, if so be there be any sense in thee, &c. for* (saith he) *I am constrained to bespeak him, just as if he were present, and as if he were one of the Auditory*: The same Author, in the second Oration which he makes upon the same subject, directs his Speech to the Soul of *Julian* the Apostate, which yet he believed to be in Hell. There is then a vast difference between those *oratorious Apostrophees*, and the *Invocation of Saints*; a *Figure of Rhetorick*, and an *act of worship*; and yet was this strain of Oratory a prelude to a gross ensuing abuse; for after this example did the ignorant People begin by little and little to address their requests to *Saints departed*, as if their rude dialect or meaning had been to them intel-

Nazianz. *orat.* 1. *in Julian.*

Nazianz. *orat.* 2. *in Julian.*

intelligible: But we must remark, that neither then nor for a long time after was the *Invocation of Saints* practised in the Church; but on the contrary, this superstitious Brat hatcht by (the cacozealous fervour of) a few private Persons, was condemned (as illegitimate) by the Doctors of that age, who teach that the *Saints* are indeed advanced to true honour and rest in glory, but yet ought not to be by us magnified beyond *what is convenient*; that the Sacred *Virgin* was never intended for an *object of adoration*, but that the luxuriant honour to her ascribed, did proceed from some superstitious Females, (*silly Women*) accomplices with such as in *Jeremiah*'s time worshipped the *Queen of Heaven*; that the comparison made by those who urge the example of Kings, to whom addresses are usually made by the intervention of Courtiers or Officers, is altogether impertinent; like as some Heretics of those times, especially in the Province of *Phrygia*, had their recourse to God by the mediation of *Angels*, having amongst them the Oratories of St. *Michael*; this *Invocation of Angels* was also condemned of Heresie, by the Council of *Laodicea*, held about the year 368.

Epiphan. *hæres.* 78. 79.

Ambros. *in* Rom. *cap.* 1.

Concil. Laodic. *apud Theod. in Epist. ad* Colos. *cap.* 2.

In thoſe times many Perſons, what through curioſity, what through zeal, reſorted to the places where the more eminent *Martyrs* were inter'd; for we have ſeen how carefull the Church was in collecting of their Bones, yea in tranſporting them from remote places, and diſpoſing of them to magnificent Sepulchres: It was a meer natural affection that prompted every one with a curious deſire to ſee thoſe *Bodies* which were ſometime the *Temples of the holy Ghoſt*; this is the reaſon why St. *Chryſoſtome* ſaid; *I eſteem of the City of* Rome, *not becauſe of the Pillars of Marble, but becauſe of the Pillars of the Church therein the Bodies of St.* Peter (ſuppoſed to have been there) *and St.* Paul; *who can afford me at preſent the favour of being ſtretched out all along upon the Body of St.* Paul? *Of being nailed to his Sepulchre? Of beholding the duſt of that Body which bore the marks of the Lord Jeſus, and that mouth by which Chriſt himſelf ſpoke? I covet to ſee the Sepulchre wherein is incloſed that armour of righteouſneſs, that armour of light, thoſe members which ſtill live, and were dead whilſt living. I covet to ſee thoſe chains, thoſe bonds, &c.* The intent then of thoſe viſits, was, that they might be confirmed in the

Chryſoſt. *hom 22. in Rom. hom. 8. in Epheſ.*

the ſame Faith for which thoſe *Martyrs* ſuffered, that ſo they might have part in the ſame Reſurrection, and this they beſought God for by Prayer, poured out over their Sepulchres. Now thoſe places became the more famous, by reaſon of a rumour ſpread, that *miracles* were wrought by their means; for *Arrianiſme* being then become very general, it is poſſible that God might at that time have confirmed by *miracles*, the Orthodox Faith: Howbeit ſo it was, that this perſwaſion drew the People to thoſe Sepulchres, but Superſtition at the ſame time followed thereupon; for then began the belief, that there was a kinde of *Divine vertue* ſubjected in thoſe *Reliques*, prevalent againſt the maladies of the Soul, as well as thoſe of the Body: It was generally believed that the Bodies of the Saints were as ſo many *tutelary Guardians* and Fortreſſes to the Cities wherein they were kept, in ſo much that every one coveted to have ſome of them; and for this very reaſon they began to tranſport them from one place to another; The common People ſpent the *Vigils* (or *Wakes*) in the *cemeteries* of the *Martyrs*; thither they carried Victuals, that they might be thereby ſanctified; yea, they

Baſil *in* 40. *Martyr. Baſil.* Auguſt. Ambroſ.

lighted up Tapers in broad Day light, in token (said they) of joy and triumph: But we must likewise note, that all those were the procedures of private Persons only, and no wise approved of by the Church; true it is, the Bishops were constrained by the prevailing multitude, to connive at those abuses, whereof yet they acknowledged the enormity: This toleration nevertheless did not forestall their utmost endeavour, for stopping of that torrent; for at the same time, both Doctors and Councils condemned those extravagancies, prohibited the lighting up of Torches in honour of the *Martyrs*, interdicted Vigils, repressed those who carried victuals to their Sepulchres, as having derived that custome from *Paganisme*, and taught that the Reliques of Saints ought to be buried, and not transported from place to place; that the custome of swearing by the Reliques of the Dead was purely *Paganish*, and that many built Sepulchres for Martyrs, meerly out of vain frivolous dreams.

Aug. *Epist.* 119. *Concil. Elibert. c.* 34. *&* 35.

Aug. *de Morib. Eccles. Cathol. cap.* 34. *Cypr. lb* 10. *Contra Iul. Concil. Carthag.* 5. *cap.* 14. Hieron. *contra Vigilant.*

Anno 380. *&c.*

THe *original* of *praying for the dead*, we have ſeen in the former age; come we now to view the *growth*, and *progreſs* of the ſame: This cuſtome, ſprung originally from a natural affection in the ſurviving, was at length received into the Church, and in after-time continued therein. The Emperour *Conſtantine* being dead, all the People prayed for his *Soul*; but as we have already noted, thoſe Prayers were made in a ſenſe quite other than at preſent; for all the Fathers of the firſt ages, were of an opinion, which is at this day rejected by the Church of *Rome*, namely, that the Souls of the righteous are reſerved in a *common Receptacle* until the Reſurrection: and upon this ſuppoſition they ground their *praying for the dead*: Now for theſe reaſons did the Church pray for them, *viz.* 1. To the end, God might pleaſe to glorify them in due time, haſtening their Reſurrection. 2. To the end, the Judge might upon the laſt day be propitious to them, and not deal with them in rigour. 3. It is remarkable, that they prayed even for the *Patriarchs*, for

Euſeb. *de vita Conſtant. lib.* 4, *cap.* 7.

Ambroſ. *orat. de Valent.* Chryſoſt. *hom.* 23. *in matth.* Epiphan. *hæreſ* 75. Chryſoſt. *Liturg. in matth. hom.* 32.

the *Prophets*, for the *Evangelists*, for the *Apostles*, for the *Martyrs*, yea, and for the Virgin *Mary*, whom yet they believed not to be in *Purgatory*; but their end herein was, that it might please God to increase their glory; whence we must note by the way, how far they were from *praying to the Saints*, since that they *prayed for them*; and the truth is, antiquity informeth us, that one of the main reasons why they prayed *for* them, was, that they might by so doing distinguish them from Christ, whom none prayeth *for*, but all pray *to*.

Epipha. *hæres* 75.

Chrysost. *Serm.* 3. *ad Phil. hom.* 69.

4. But which is yet more strange, they went so far as to pray for the very *damned*; to the end they might procure for them (said they) some *allay and mitigation of their pain*; for, in as much as misguided zeal is no where bounded, they affected to extend their charity, even as far as Hell it self, being strongly opiniated that the *Prayers of the Church* in the behalf of the *damned*, might be available for *qualifying and asswaging of their torments*, and rendering of their infernal state more supportable; thus did they inconsiderately kindle *strange fire* upon the *Altar*, and made their censors smoak through the superstitious flames of a prepostrous devotion.

Id. Serm. 41. *ad Corinth. hom.* 61. *& in* Johan. *hom.* 21.

Aug. *Enchyrid. cap.* 110.

But

But, behold an innovation of a lamentable ſequel: The primitive *Chriſtians* had not as yet received any *Images*; this the *Pagans* upbraided them with, as a notorious defect: The Church had condemned the *Gnoſticks*, famous Heretieks who uſed Images, even that of Chriſt himſelf; *Euſebius* ſaith in his Eccleſiaſtical Hiſtory, that this uſage was derived from *Pagans*, who were accuſtomed to honour the memory of their Deliverers with Portraits and Images; which, that they might cloath their Idolatry with a ſpecious pretext, they yet further alledged to be as ſo many *Books* repreſenting Divine things: The Empereur *Conſtantine* cauſed the *Image* of the *good Shepheard* to be made, but not with any intent of having it placed in a Church: The Statue of *Daniel* in Braſs was alſo erected in the middle of the Market-place of *Conſtantinople*: The ſame Hiſtorian *Euſebius* writing to the Empereſs *Conſtance*, tells her that *Chriſt*, even as he is *Man*, cannot be repreſented by the Penſil: True it is, at the ſame time there was a Statue ſhewen in *Ceſarea*, which they ſaid was that of *Jeſus Chriſt*, erected before that in a private Houſe, where the Woman was cured of the *bloody flux*, mentioned in the Go-

Origen. *contra Celſ.* Iren. *lib.* 1. *cap.* 14. Epipha. *hæreſ.* 37. Euſeb. *Hiſt. Eccleſ. lib.* 7. *cap.* 37.

Athanaſ. Euſeb.

Euſeb. *ad Conſtant. lib.* 3. *cap.* 3. & 48.

Euſeb.

Niceph. *lib.* 1. *cap.* 40. & *lib.* 2. *cap.* 37. Sozom. *lib.* 5. *cap.* 20.

Gospel, was also represented; and from that Statue undoubtedly the Portrait of Jesus Christ in *Nicephorus* was drawn, and afterwards imitated by Statuaries and Painters. Now for as much as *Julian* the Apostate had caused it to be defaced, and the *Pagans*, in despight to Christ, had broken it into pieces; the Christians recollected all the fragments, and placed them in the Church. But about the year 380. they began to embellish the Churches, wherein they assembled, with *Pictures*, whereby they represented the *sufferings of the Martyrs*, rendering them more palpable and affective to the beholders; as also some *Scripture-Histories*, as *Abraham's Sacrifice*, *Christ's Miracles*, &c. And for as much as the *Agapes* or *Feasts of their Assemblies*, were as yet practised by Christians, the objects there presented before their Eyes, were of use to prevent intemperancy: We must therefore remark, that those *Images* were only *Historical*, (serving for *commemoration* only) not for *veneration*: Likewise, that the same were no other than *plain Pictures*: For *Statues* were not received into Churches, till a long time after: But briefly, that which was most remarkable herein, was the opposi-

Greg. Nyssen.

Aug. *de Consens. Evang. lib.* 1. *cap.* 10. Basil *Orat. in* S. Barth.

Nyssen. *orat. in Theod.*

position then banded up against this novelty, there having been even Councils, which expressly prohibited the use of *Pictures* in the Church. Moreover, such was the Devotion of many, even after this innovation, that they would not endure any *Image* in their Churches: *Epiphanius*, one of the most famous Men of those times, relates this passage, that being in a certain Village in *Palestine*, he observed at the Church-entry a painted Cloath, having like the Picture of Christ, or some Saint upon it; *Now when that I beheld* (saith he) *that they had as it were, under colour of Scripture-authority, placed the Image of a Man, in the Church of Christ, I cut that cloth, and councelled them much rather to wrap up the dead Corps of some poor Person therein.*

Concil. Elibart. *cap.* 36.

Epipha. *Epist. ad Johan. Patriarc. Hieroso-lym.*

Anno 386.

THe *Celibacy* of *Ecclesiasticks* was hitherto used, more through *private devotion*, than by vertue of any *publick suffrage*, and determination of the Church: But about the Year 386. *Syricius* Bishop of *Rome*, was the first that did by *publick Decree* (provided there be nothing of

Distinct. 82.

of forgery in the case) prohibit *marriage* to the *Clergy* of the Churches within his Jurisdiction; howbeit this was not universally observed, for even till the year 950. we finde in the Catalogue of History throughout all the Provinces of *Europe*, a great number of *Ecclesiastick* Persons *married*; famous Doctors impugning the *Law of Celibacy*; and, which is yet more, *Roman* Bishops descended of Ecclesiastical Parents, who were married even during their *Clerk-ship*, as was *Boniface* I. *Felix* III. and *Gelasius* I. thus many Ages passed before that this Decree was received.

Synod. Turon. 2. cap 18. *Salvian. lib.* 5. *de Provid.*

Anno 400. *&c.*

WE now enter upon that time whereof St. *Augustine* complained, saying, that it was so universally stuffed with *Ceremonial Observances*, that the condition of the *Jews* living under the *servile* Yoak of the *Law*, was much more supportable, (than that of Christians under the Gospel) as we shall see in good part. Howbeit we shall omit divers Rites introduced in the *fifth* age, which were never approved of by the Church of *Rome*; as the burning of the superplus and remainder of

Aug. ad Ianuar. Epist. 119. *cap.* 19.

of the Sacrament, after that all had communicated; the ſending of the Sacrament to new married couples, to be by them joyntly received at home in their own Houſes; the thruſting of the ſame into the mouth of the dead, a moſt prophane abuſe! We ſhall likewiſe forbear to mention all thoſe innovations, which having been commenced before, were continued in after time; and ſhall only note the progreſs of the ſame, and the riſe of ſuch as followed thereupon, each according to the order of time, wherein they began to appear. Conc. I. *Carthag.* 3.

As therfore we have already ſeen in what reſpect Primitive Antiquity prayed for the dead, in like manner we muſt know what was the intent of the *Vigils*, which enſued upon that uſage. It was an ancient cuſtome, that as ſoon as any one had given up the Ghoſt, they called ſome Eccleſiaſtick Perſons, who ſpent the whole night with the friends of the dead, entertaining them with ſome ſerious and ſeaſonable diſcourſes, grounded upon the *Word of God*, for their inſtruction and comfort: To this purpoſe they ſung alſo *Pſalms*, diſpoſed by way of *Antiphonies*, or *Verſicles*, interchangeably anſwering one ano-

another; and recommended the departed Soul to God, to the end, that pardoning its sins, he would vouchsafe to preserve it from Hell, and eternal Death; Judge it in mercy upon the last day, and give to its Body a glorious Resurrection; but never to the end that he might deliver it out of *Purgatory*, though that be the consequence drawn from thence at this day; and indeed the *Greek* Church *Prayeth for the Dead*, which yet never believed a *Purgatory*.

To those Funeral acts another Ceremony was added; It was a *Pagan* custome, that their Champions who had won the prize in wrastling, were conducted to their Houses with Songs of Triumph, and burning Torches, in token of honour and congratulation; this our Christians applied to their dead, as those, who after that they had fought the good fight, had finished their course, and obtained the Crown of Glory: They then inter'd them with singing of *Psalms*, by way of thanksgiving to God, and consolation to the surviving; as also with lighted Tapers, in honour of the burial of the deceased; for the reason of that Ceremony is thus expressed by S. *Chrysostome*, who lived in the begin-

beginning of this Age. *Tell me, what mean the Lamps lighted up at Funerals? Is it not becauſe we accompany the dead, as ſo many magnanimous Champions. What mean the Hymns? Is it not becauſe we glorify God, and render thanks to him, for that he hath already crowned the defunct, delivering him from all his toile and dolour? Is it not for this very end, that we ſing Pſalms and Hymns? And why calleſt thou upon the Prieſts and Singing-men? Is it not for comfort to thy ſelf, and for honour to the deceaſed?* Chryſoſt. *Serm.* 4. *ad Heb.*

The formalities obſerved by the Church, in the reception of *Penitents*, were likewiſe multiplied; which in thoſe Days were thus practiſed: When any one, who had incur'd *excommunication*, petitioned that he might be releaſed from that cenſure, making proteſtation of repentance; the Biſhop, who had excommunicated him, and twelve Prieſts with him, repaired to the Church-door, where the *Penitent* preſenting himſelf cloathed with Sack-cloath, bare-footed, with a dejected countenance, his head covered with aſhes, weeping and ſighing, implored forgiveneſs, and promiſed amendment of life for the future; Then the Biſhop taking him by the hand, gave him entrance into the Church, and ad- Concil. Araſ. Concil. Agath. *cap.* 11. *&* 37.

admission to the Communion: But in case he did again relapse into any crime, he was no more capable of admission to Penance, but dealt with as one relapsed, so as that they never gave him the Sacrament, save only at the very point of death. Then also were *Crosses* received into Churches, whereas formerly they were only represented upon Money and Military Banners; but held only for meer *memorials of Christs death*, and not for *objects of adoration*: for so do the Christians of those times explain themselves therein. It is further remarkable, that theirs was only the simple form and figure of the *Cross*, and that the Image of the *Crucifix* was not received into the Church, till a long time after.

Cyril. *contra Iulian. lib. 6.*

Authors of the same age make mention of a custome, which was afterwards turned into Superstition: As long as the *gift of miracles* was subjected in the Church, she was endowed with an especial vertue of dispossessing and chasing away Devils; but this gift being once antiquated and superseded, they found no better expedient in the case, than to conduct the possessed into the place of publick Assemblies, to the end that the Church might pray for and over them;

Aug. *de Civit. Dei lib. 10. cap. 12.* *Chrysost.*

them; and those Prayers frequently obtained deliverance for those poor *Demoniacks*: But they afterwards constituted *Exorcists*, under the notion of an *Office*, to whom they attributed *Jurisdiction over Devils*, empowering them to torment, and chase away the same, by vertue of their conjurations.

Now many had hitherto disputed about the state of *Souls after death*: But *Origen*, who lived about the year 230. and who may well be called the *Origin* of many Errours, seems to have been the first that made way or entrance to the belief of *Purgatory*. This Doctor taught, that all Men, the faithfull as well as the unbelieving, shall pass through that Fire, which shall consume the World upon the last day, after the Resurrection; which opinion was embraced by many, but condemned by the Church; nor can any thing be urged from hence in favour of *Purgatory*; for that, whereof *Origen* spake, is not as yet kindled, and is in every respect different from that of the Church of *Rome*: But those controversies touching the condition and mansion of Souls departed, beginning to multiply about the year 400. some certain Persons corrupted with the fabulous

Origen. *in Exod. hom. 6. & in Psal. 36. hom. 3. & in Luc. hom. 14.*

Ambros. *in Psal. 118.*

fabulous Narratives of *Pagans*, conceited with them, that they are purged and refined in some place or other, before that ever they be received up into Heaven: Those discourses were managed by way of *probleme*, and not in form of a positive *assertion*; and in this sense St. *Augustine* writes, and resolves the whole question by a *may be*. Thus the first Doctrine concerning *Purgatory* was *problematical* only, not *Dogmatical*, or matter of faith, till a long time after that, as we shall see in its proper place; Nevertheless, for the Readers satisfaction, we shall hear subjoyn the testimony of two Fathers, amongst the many of the first Antiquity; to the end, that it may appear what the belief of the Primitive Church was, touching the state of Souls departed: St. *Justin Martyr*, who lived in the 130. year of our Lord, speaketh of it thus: *After the dissolution of the Body* (saith he) *there is immediately a separation made of the just, and of the unjust: for they are conducted by the Angels, to places worthy of them; namely, the Souls of the just, to Paradise, where they enjoy the society of Angels and Arch-Angels, yea, and the very Face of our Saviour Jesus Christ himself; but those of the unjust to the infernal mansions.*

Aug. *in Ench. id. cap. 67: & 69: & de Civit: Dei lib: 21: cap: 26*

Justin. Martyr. *Quest. & Respons: ad Orthodox. quest. 75. in respons.*

manſions. St. *Irenæus* Biſhop *of* Lyons, *in the year* 160. *The Preachers* (ſaith he) *who are the Diſciples of the Apoſtles, affirm, that thoſe who are tranſlated from hence, are tranſported into Paradiſe, that being prepared for juſt Men, and ſuch as have the ſpirit, the place whither St.* Paul *was caught up, where he heard things unutterable; and that they ſhould continue there till the conſummation and end of the World, ſeeing incorruption.* And thus *Eraſmus* in his animadverſions upon that Father obſerveth, and good reaſon he had, *De purgatorio nulla mentio*; that there is no mention made by him of *Purgatory*; juſtly acknowledging, that that pious Author ſpoke as one wholly unacquainted with any ſuch Fable; and for this reaſon, it was ordered by the *Expurgatory Index*, both of *Spain*, and of the *Low-Countries*, that that note of *Eraſmus* ſhould be quite obliterated.

Iren. lib. 5. cap 7.

Index *Expurg. Belgic. pag.* 72. Index *Expurg. Hiſpan. pag.* 136.

Anno 450. *&c.*

IT hath been already obſerved, when, how, and by what degrees the *publick Confeſſion* of *Penitents*, was changed into a *private one*, in the *Greek* Church only: but about the year 450. the ſame altera-

tion did likewiſe befall the *Weſtern* Churches, which had ever till then retained the uſe of publick Confeſſion.

Chryſoſt. *in Matth. hom.* 47. Cyril. *in* Levitic. *hom.* 10. *Aug. Epiſt.* 80. & 118.

Chriſtian liberty alſo in matter of *Faſts*, was maintained, till about this time: The Doctors that flouriſhed in this age, having taught, that Chriſt never commanded us to imitate his *Faſt of forty days*; that *Faſting* is the laſt and loweſt of vertues; that true *Faſting* conſiſts in abſtinency from ſin; that *Faſting* indeed is commanded in the Scriptures, but as touching the particular days of Faſting, nor Chriſt, nor his Apoſtles did ever enact any Ordinance; that it is *matter of freedom and indifferency* to faſt upon ſome certain Days; that the choice and diſtinction of meats is not matter of Religion, &c. We have likewiſe ſeen how that *Faſts* were diverſly obſerved, both as to their *time* and *manner*, and that they abſtained not only from *fleſh*, but from *Wine* alſo; and we may yet further obſerve, how much the Faſts of the firſt differed from thoſe of modern ages, in that the *Lent* of the ancients did ever begin upon the Sabbath, which followed immediately upon that of *Whitſuntide*.

Ambroſ. *ſerm.* 34.

But the liberty of the Church herein was through the Laws of new Councils, and mul-

multiplicity of Fasts at length suppressed: For *Leo* I. Bishop of *Rome*, did about the year 460. ordain the observance of four Solemn anniversary Fasts; namely, *Lent*, *Whitsuntide*, the *seventh*, and *tenth* Months; not denying, but that the two last were in imitation of *Judaisme*. There be some Authors, who speaking of the Fast of the *four times* (or four Weeks of *Ember* or *Imber-days*) and of the Institution thereof, give this reason for the same: Pope *Gelasius* had decreed, that the Ordination of Priests and Deacons should be performed upon those Days; now for as much as that action was after the example of the Primitive Church, (*Acts* 13. & 14.) managed with Fasting and publick Prayer, the Fast of the *four times* was hereupon introduced; and notwithstanding those Ordinations were not performed any more at that time, yet was the custome of of Fasting afterwards continued: In like manner, as touching the *Vigils* of Saints, the name indeed was retained, but the use of them quite changed; for the *Wakes* upon the Night preceding the solemnity of any Saint, were turned into *Fasts*, howbeit the name of *Vigil* remained. The Fast of *Rogations* came to pass soon after, for there hap-

Serm. 4. de Iejun. septimi mensis

happening in several places in *Lyonoise* in *France*, divers Earth quakes Conflagrations, and many dangers incur'd through wild Beasts; those publick calamities moved *Mamert* Bishop of *Vienne* in *Daulphinoise*, to ordain, that upon some certain Days every year, there should be publick Prayers made with Fasting, and acts of repentance: Thus were the *Rogations* instituted, which reached even to Forreign Provinces, as we shall see streight.

Anno 470. *&c.*

WEe have seen some seeds and beginnings of the *Invocation of Saints*, towards the end of the preceeding age; It was not used in the Church, but only amongst some private Persons, and that as yet with some hesitation. They began then to conceive new opinions touching the *Martyrs*, to rely upon their *Intercession*, and to attribute vertue to their *Sepulchres*. St. *Augustine* tells us, that the stronger and better Christians had no such custome, but the weaker sort only, and those too by way of *Indulgence*. This abuse prevailed so much, as that the transportation of Reliques, the resorts of People, the honours

honours conferred upon Saints, which at the beginning were tollerable, were now advanced to an exceſs: The Body of *Chryſoſtome* being tranſported to *Conſtantinople*, the Emperour *Theodoſius* kneeled down before it, praying it to forgive his Parents, who had perſecuted it whil'ſt living: But againſt this Superſtition, the Fathers of this age, like as their Predeceſſours before them, remonſtrate after this manner: *The Souls of the dead intermedle not with the affairs of the living; The Saints are not our Mediatours: We applaud the Martyrs, as thoſe who have fought in the defence of the truth, and maintained the purity of the Faith; we worſhip them not, build them no Churches, offer them no Sacrifice: But to what purpoſe then are thoſe ſolemnities? To the end, that we may thereby glorifie God, becauſe of their victory, and encourage our ſelves to follow their example, that we may ſhare in their Crown and reward: But that we may attain thereunto, muſt the Saints be invoked? In no wiſe; but we will only implore aid from the true God himſelf, who made them both Men and Martyrs.* This then was the Language of the Church; and we muſt remember, that for as much as in the Aſſembly, before

Niceph. *lib.* 14. *cap.* 43.

Aug. *lib. de cura pro mortuis, cap.* 13. *& contra Parmen. lib.* 2. *cap.* 8. *& de Civit. lib.* 8. *cap* 27. Cyril. *contra Jul. lib.* 6. Chryſoſt. *Hom.* 5. *in Matth.* Theodor. *in* 2 *Epiſt. ad Corinth.*

the Communion, they celebrated the memorial of the Saints; St. *Augustine* speaking of that *Commemoration*, informs us, that the names of the *Martyrs* were then rehearsed in rank and order, as the servants of God, who had overcome the World, through the Confession of their Faith, but that they were not *invoked*; which is at this day verified by the more ancient *Liturgies*, and set Forms of publick Prayer and thanksgiving; for the Church prayed for the believing and unbelieving, for Magistrates, for friends and foes, for present and absent, for *Penitents*, for *Demoniacks*, and in general, for the whole World; Now, that they might excite the People to the greater fervency in Prayer, the Pastour used this Exhortation, *Sursum corda*, *Lift up your hearts on high*; whereunto they gave this only Answer, *Habemus ad Dominum*, *We yield them to the Lord*; for in the whole action they invoked none other than God.

Chrysost. in Matth. Hom. 26. & in Epist. ad Corinth. Hom. 18. & in 1 ad Tim. cap. 2 Justin. Irenæus. Tertul.

In this age were likewise introduced (as we have said) *Letanies* or *Rogations* first in the Eastern Church, and afterwards in the Western; the Pestilence at *Constantinople*, and the Earth-quakes at *Lyons* and adjacent places, administring the occa-

sion

ſion hereof. From thence they were extended upon the like occurrences, throughout the whole, both East and West; now behold the Form of the ſame; They digeſted into certain Articles the publick calamities and neceſſities, praying for the peace from on high, and the ſalvation of Souls, for the proſperity of Gods holy Churches, for both Clergy and People, for higher Powers, and the peace of the whole World, for that Province and City, for the fruitfulneſs of the Earth, for health, for ſuch as were engaged in a journey or voyage, for the ſick, for the impriſoned, &c. every one of thoſe Articles being pronounced with a loud voice by the Paſtour, the People anſwered to each thereof, *Kyrie Eleiſon, Lord have mercy upon us.* They afterwards added other clauſes, but the *Invocation of Saints* had no place in thoſe *Letanies*: One *Peter Gnapheus*, or *Fullon* Patriarch of *Antioch*, was the firſt that foiſted the ſame into the Prayers of the Church, about the year 470. And we muſt note, that this Perſon was corrupted with the *Eutychian* Hereſie, for which he was condemn'd by the *fifth* General Council; thus did Superſtition, which at firſt was only private, become publick at laſt; and

Niceph. *lib.* 15. *cap.* 18.

and the *Commemoration* of Saints, was changed into *Invocation*; inſomuch, that in ſtead of addreſſing their diſcourſe to the living, in order to their imitating of the Saints, they now direct it to the Saints in the behalf of the living; howbeit this ſame *Invocation of Saints* was at the beginning uſed only by the *Greeks*; for the *Latine* Church received it not till above an hundered and twenty years after, as we ſhall alſo ſee in due time and place.

Anno 490.

LEt us conclude this fifth Century with an obſervation which offered it ſelf about the ſame time. It hath been ſaid, that many had at the celebration of the *Euchariſt*, introduced the cuſtome of *ſoaking* or *dipt Bread*, for the benefit of ſuch as could not uſe the Cup. This uſage was condemned by *Julius* Biſhop of *Rome*, about the year 340. Howbeit in the Church of *Rome*, the Prieſt doth ſtill dip a moiety of the Hoſte in the Wine of the Chalice, adding at the ſame time, that, this immerſion conduceth to eternal life in the receivers: This expedient ſo generally uſed, carries in it a demonſtrative evidence that

that Antiquity gave the Communion under the two ſpecies, chuſing much rather in an exigence wherein they could no better order it, to give ſoak'd or ſteep'd Bread, then to adminiſter the Sacrament under that only ſpecies. Now about the year 440. the *Manichees* who held Wine in abomination, as the *Turks* do at this day, attempted to introduce the *Communion, under one only ſpecies*: And whereas there were many in the Church tainted with that hereſie, they were diſcerned by this token, that they made ſome hefitation about receiving of the Chalice. This ſuperſtition was ſuppreſſed towards the year 490. by Pope *Gelaſius*, who ordained, that they ſhould either receive the Sacrament, whole and entire, or elſe wholly abſtain from and forbear it, conformably to what was decreed by *Leo*, his Predeceſſour, who impeached of Sacriledge all thoſe who repulſe the Cup of redeeming blood: an Ordinance which condemns the *mutilation* of the Sacrament introduced in after-time by the *Romiſh* Church.

Leo. Serm. quad. 4.

Diſtinct. 2. Canon. Comperimus.

Anno

Anno 500. &c.

WE are now arrived at the year 500. The *Historical* use of *Images* was received into Churches, which was the only use that Christians applyed them to for above an hundred years after their first introduction; but now the People began to degenerate into abuses herein, and *Images* were advanced from *contemplation* to *veneration*: Many Bishops willing to suppress this *Idolatry*, caused them to be broken into pieces within their several Dioceses, but the popular torrent prevailing over their zeal, this same abomination, inforced by custome, was in fine authorized by those, whose part it was to reform it; but a long time after, as we shall shew in its proper place: Let us take a view of some innovations, which came to pass at the same time.

Anno 528.

AMongst the many other Miracles practised in the Church, in the time of the Apostles, the *anointing of the sick* was one, by vertue whereof they recovered bodily

bodily health: Now, howbeit the *gift of Healing* was, together with other Miracles, become antiquated, yet did ſome Hereticks affect to retain the uſe of this ſame *Unction*, though now vacated of its priſtine efficacy, addreſſing it to another end; for, about the year 180. the *Valentinians* anointed their ſick with Oile, when ever they perceived them to be under the approach of death, adding thereunto certain Prayers, pretending that the ſame did conduce to ſoul-ſalvation: This ſuperſtition found no entertainment, ſave amongſt ſome certain *Hereticks*, the Church ever having it in deteſtation: But about the year 528. *Felix* IV. Biſhop of *Rome*, inſtituted *extream Unction*, which was afterwards amplified with Ceremonies, and received in the quality of a *Sacrament*; Now from what ſource it ſprung, is no hard matter to determine. Irenæus. *lib.* 1. *cap.* 18.

Anno 535.

TOwards the year 535. *Agapet* I. ordained *Proceſſions* before *Eaſter* Feaſt, for which they give this goodly reaſon: For as much, ſay they, as after the Reſurrection of our Lord, the Angels ſaid to the Petrus *de* Natal.

Wo-

Women, *Tell the Disciples, that he goeth* Matt. 28. *before you into Galilee*: Now from this Procession of *Easter*, those of the *Sabbath* Days did afterwards proceed.

Anno 536.

Petrus *de* Natal. *Vigilius* his Successour, ordained, that those that celebrated the Mass should direct their Faces towards the *East*; and from thence it came to pass, that *Altars* for the most part were all turned *Eastwards*.

Rhenan. *in Tertul. lib.* 5. *adver. Marcion.* To this *Vigilius*, is likewise attributed the *Feast of Purification*, (or *Candlemas*) whereof they give this account; The *Pagans* were wont, in the beginning of *February*, to celebrate the Feast of *Proserpina*, with burning Tapers; now, for a diversion from this piece of *Pagan*-impiety, they instituted the same day, and the same thing, in honour of the Virgin *Mary*.

Anno 600.

CORruption was now become universal, and nothing is henceforth to be seen but horrour; we shall only run over the more

more principal. The moſt notable change that befell Religion, came to paſs towards the year 600. This time was very dark; the Sun of Truth over-clouded, and the brighteſt Stars fell from Heaven: Then was *Gregory* I. Biſhop of *Rome*, who not only approved of former Innovations, but ſuper-added new ones: They ſubſtituted *Saints* in the room of *Gods*, to whom they dedicated *Churches*, *Feſtivals*, and ſacrificing *Prieſts*; Private ſuperſtitions were advanced even to an invoking of them; which *Invocation* was now become publick in the *Latine* Church; for, *Gregory* entered the Virgin *Mary* into the *Letanies*, and in proceſs of time they acquired the ſame *honour to all the Saints*.

Whereas formerly there were only plain *Pictures* in Churches, they now erected *Statues* therein; not thoſe of Saints only, but likewiſe thoſe of *Emperours*, howbeit they did not as yet allot thereunto any kind of *worſhip*.

The opinion of *Purgatory* heretofore conceived by a few, began now to be confirmed, howbeit their belief was as yet far different from the modern, in the thing; for they held, that (departed) Souls did divers ways expiate their own

ſins,

sins, by Baths, Ice, Sinks, Hanging in the Air, &c. so doubtfull hitherto was both the *place* and *pain* of *Purgatory*: nor had this Doctrine any other foundation, than the prejudices of *Pagans*, the pretended apparitions of Spirits, and vulgar credulity.

Those perswasions nevertheless travelled with friendship to antiquated Ceremonies, whose scope was the solacing of the dead; They believed also, that the *Eucharist* might be beneficial to them, and therefore made it subservient to this Superstition; turning a *Sacrament for the living*, into a *Sacrifice for the dead*: Thus also, whereas the *Offerings* for the dead were no other than *Almes* bestowed in memory of their piety, they now receive the tearm of *Oblation* into the very Sacrament it self, and that in expiation of their sins.

Now proportionably to the Introduction of new *Doctrines*, or new *Ceremonies*, was the form of *Divine Worship* alwayes chop'd and chang'd, as well in the Eucharist, as in publick Prayers: *Liturgies* were always different, not only in several Provinces, but even frequently in one and the same; witness amongst the *Greeks* those

thoſe which are aſcribed to St. *Dionyſius*, *Baſile*, *Chryſoſtome*; and amongſt the *Latines*, thoſe attributed to St. *Ambroſe*, *Auguſtine* and *Iſidore*; yet notwithſtanding, as they were conformable to one another in ſubſtance, ſo likewiſe they had many things common in point of *Form*: Now, *Gregory* undertaking to redreſs and new-model all Church-Forms, altered and added many paſſages; and out of this ſame medley, compoſed the *Office of the Maſs*, after the ſame Form well-nigh, wherein it is to be ſeen at this day; borrowing the ſame from *Hebrew* and *Greek* Clauſes, as *Kyrie eleiſon* from the *Greeks*, and *Halleluiah* from the Church of *Jeruſalem*.

We muſt note moreover, that the ancient Church receiving the Offerings preſented by the People, beſought God, that thoſe fruits of charity might become acceptable to him; to which purpoſe, they pronounced theſe Oriſons, *We pray thee to accept of, and bleſs theſe gifts, theſe preſents, theſe holy Sacrifices, &c. Vouchſafe to regard them with a ſerene and propitious aſpect, and to accept of them, as thou didſt of the offering of thy righteous Child* Abel, *&c. Command that they be conveyed to thine holy Altar, by the hands of thine Angel.* Thoſe

Oriſons

Orisons were retained in the Canon of the Mass, but alienated to quite another intent; for, whereas they were formerly rehearsed over the Eleemosynary presents of the Faithfull, they are now pronounced over the Body of Jesus Christ, by an absurdity full of Sacriledge; inasmuch as they do in expres tearms pray for Jesus Christ, paralleling Him with the Sacrifices offered by the Patriarchs of old.

Then was the *Gregorian Hymn* received into the Canon of the Mass; till the year 368. there was not yet any *singing* used in the *Roman* Church. *Damasus* Bishop of *Rome*, about the same time wrote to St. *Jerome*, that he would send him the *Greek* Psalter, *Because* (said he) *we are so studious of simplicity, that upon the very Sabbath-day there is only read one of the Epistles of the Apostle, and one of the Chapters of the Gospel, and the beauty of Psalms doth not appear in our mouths.* Now the *Psalms* were wont at first to be sung whole and entire by all the People, in one uniform and continued Song, but afterwards by way of *Diapsalm* or pawse and intermission: Finally, towards the year, 418. *Celestine* I. appointed them to be sung by way of *Antiphony* (or *Anthem*) that is to say, interchangeably by

by Verſicles, wherein the Clergy and the People did by turns anſwer one another: After that they diſtinguiſhed herein the *Introites*, ſung at the beginning of the Service; the *Gradual*, when the Deacon aſcended the Pulpit-ſteps, in order to the Lecture; and the *Offertory*, whilſt the People preſented their Offerings. *Gregory* then compoſed an *Antiphonairy*, (a Book of *Anthems*) for the whole courſe of the year, and *Verſicles* and *Reſponſals* for every day thereof: He likewiſe conſtituted a Colledge (or Quire) of *Singing-men*, to ſing the Office.

And as if he had projected the reduction of *Judaiſme*, he borrowed divers Ceremonies there-from: for he it was that began to introduce *Unction* into the Prieſtly Order, and *Pontifical Habits* in imitation of the *Prieſts* and *Levites*: We muſt note by the way, whence it came to paſs that the *Monks* are otherwiſe apparelled, than the common People: In times paſt their Apparel was not in the leaſt diſtinguiſhed from that of others, ſave in the ſimplicity and plainneſs thereof; but afterwards like as Habits amongſt Men continue not long in one faſhion, they were altered amongſt *Seculars*, but were

Rabanus *de Inſtit. Cler. lib* 1 *cap.* 14.

always retained in the ſame faſhion amongſt the *Monks*; and from hence aroſe the diſtinction of the one from the other: And indeed the Coat of the *Monks* of St. *Benedict*, which are the moſt ancient,* is nothing elſe then that *Latus Clavus*, which was of old worn by the *Romans*: Leſt therefore they ſhould make way to an innovation in point of habit, they ever affected to confine themſelves to the ancient form; which yet by little and little they prevaricated from, and declined; howbeit this faſhion of veſture being always appropriated to them, it came to paſs, that at length they attributed a kind of *ſanctity* to it: The ſame likewiſe befell *Eccleſiaſticks*: But *Gregory*, in purſuit of an univerſal change, impoſed upon them new faſhioned Habits, conformable to the pattern of thoſe which are ſpecified in the *Ceremonial* Law.

* *A kind of Garment wrought with Purple, like ſtudds of Iron or nail heads worn of old by the Senatours of* Rome.

He likewiſe ordain'd the uſe of *perfumes*, and the *Reliques of Saints*, at the *Conſecration of Churches*; as alſo a ſpace for the reception of the Tapers: And afterwards *Sabinian* his Succeſſour, ordered that the Lamps ſhould continue in Churches perpetually burning; whereas antiquity never lighted them but in the Night time,

to

to give light to the Aſſemblies.

Now *Gregory* having founded a *new form* of Divine Service, cauſed the ſame to be received throughout all the *Weſtern* Churches, in *token of Subjection*: This deſign, which was put in execution in divers places, produced ſuch a confuſion, as remaineth incompoſed to this very day. The *Latine* Tongue was generally known throughout *Europe*, the *Roman* Empire having ſpread it over all the Provinces under its command: The *Weſtern* Churches had then the form of Divine Service in this Language, which was at that time underſtood by all; but in proceſs of time, through the intercourſe of *barbarous* Nations, diſperſed throughout the Empire; new tongues offering, the *Latine* became eſtranged: Yet notwithſtanding, they ſtill retain'd the uſe thereof in Churches, though the People had already loſt the knowledge of the ſame: And indeed not only are the Myſteries of Religion in Churches, but likewiſe matters of Juſtice in Palaces (and Judicatories) ſtill managed in *Latine*; like as all contracts and agreements, are alſo written in the ſame Language; nor is it as yet an hundred years ſince this barbariſm was expel'd *France*.

Anno 605.

HItherto was the Church governed by divers *Patriarchs*, each of whom had his several Jurisdiction apart: Every one of these within his respective Patriarchy, enacted Laws, and assembled Councils; in which quality He of *Rome* acted, but only as the rest, to wit, within the limits of his own Jurisdiction; yet notwithstanding, so it was, that he frequently affected an universal preheminency over all the Churches; sometimes labouring by might and main to transfer to himself the appeals of the other Bishops; sometimes prevailing upon the addresses of such as in hopes of succour from him, implored his assistance; yea sometimes alledging forged and spurious Acts, as at the sixth Council of *Carthage*, which crushed that attempt: Now in that of *Chalcedon*, held about the year 450. it was said, that the Bishops of *Rome* and of *Constantinople* were of an equal dignity; nevertheless, they procured the *Primacy*, the one in emulation of the other, and many were the contests and controversies commenced between them upon this occasion; yea, in the

the year 472. the Emperour *Leo* determining in favour of him of *Constantinople*, confer'd upon him the precedency to all the other Biſhops, and from thence he was ſtiled *Oecumenick*: But when once *Phocas* attain'd to the Empire, by murdering of (*Mauricius*) his Predeceſſour, this ſame Parricide was on the one ſide offended, with *Cyriacus* Biſhop of *Conſtantinople*, who refuſed to countenance his inhumanity; on the other ſide he feared leſt that the condigne hatred of his actions might occaſion a revolt againſt himſelf in *Italy*; inſomuch that *Boniface* III. through offers made of his good ſervices, obtained of him, that the Church of *Rome* ſhould be the *capital* Church, and that the Biſhop of *Rome* ſhould be called the Soveraign and *Univerſal Biſhop*; thus by an *Imperial Edict*, and not by any *Divine Right* was there an *Univerſal Biſhop* created in the Church; the quality which *Gregory* himſelf declined, none could poſſibly affect, but the *Fore-runner of Antichriſt*: It was under colour of this ſpecious Title, that the Biſhops of *Rome* hath ever from thence forwards exerted and executed all the Acts of their pretended *Primacy*. Greg. *Epiſt* 34. *lib.* 4.

Boniface IV. ſoon after opened the

Pantheon at *Rome*, and erected therein the *Images of all the Saints*, in the room of the *Pagan-Gods*: This is the *Temple* which is at this day called, St. *Mary the Round*. * And it is obſervable, that at the ſame time, namely in the year 610. that Monſter *Mahomet*, the ſcourge of *Chriſtianity*, ſhewed himſelf.

Platin. *in Bonifac.* 4

* *In Italian* Santa Maria Rotonda, *denominated from its orbicular Form, accounted a piece of the rareſt Architecture in the World.*

Anno 690.

TIll about the year 690. the Church uſed only the *figure* * of the *Croſs*, conſiſting of two traverſe pieces of wood; and they were wont to repreſent Jeſus Chriſt under the form of a *Lamb*, which was only a *ſymbolical* Picture: But the fourth general Council ordained, that the *Image of* Chriſt, in his humane *ſhape*, ſhould be affixt to the Croſs, *only to re-mind us* (ſay they) *of his converſation in the fleſh, his paſſion and death*: Thus began the uſe of the *Crucifix*; but without any kind of *adoration*.

* ✠

Anno

Anno 700. *&c.*

THen alſo were *Private Maſſes* obtruded, wherein the Prieſt communicated all alone: This corruption ſprung from the luke-warmneſs of the People; heretofore, when as zeal was as yet vigorous, the *whole Aſſembly* did communicate, and that *every day* of the Week; but this devotion waxing cold, the *Communion* was reſtricted to the *Sabbath*, and the more *ſolemn days*: The *Clergy* nevertheleſs ſtill communicated every day; but in fine, the *Clergy* likewiſe neglecting the Communion, there was none but the Prieſt alone that did communicate: From hence it came to paſs, that inſtead of *one great Bread*, which they were accuſtomed to break for the uſe of the whole multitude, they now conſecrated only one ſmall one of the bigneſs of a *penny*, as being ſufficient for one individual Perſon: Likewiſe, inſtead of the great Veſſels uſed for the Sacramental Wine, they uſed Viols in their Maſs-Service: But foraſmuch as the People having once abandon'd the Communion, did withall decline the preſenting of any more Offerings; that they

m'ght oblige them to a continuance of that liberality, they gave them to underſtand, that though they did not any more communicate, yet Divine Service ſhould not ceaſe to be uſefull and available to them, provided they would continue the aſſiſtance of their cuſtomary Offerings; and inſtead of the Communion, they gave them Bread, over which they prayed, called *hallowed Bread*: Thus were *private Maſſes* ſubſtituted in the room of the *holy Supper*: and yet nevertheleſs the Prieſt, when he communicates all alone by himſelf, doth ſtill uſe the ſame tearms, which he was wont to pronounce, when there were many Communicants; for he prays that the Sacrament might tend to the Salvation of *all* the receivers; even then I ſay, when as himſelf is the ſole and only partaker.

Moreover, from the relinquiſhing of the Euchariſt, another change proceeded; for, when that this exerciſe was more than ordinarily frequented, the whole was pronounced with a loud voice, ſave that in the firſt antiquity, after an Exhortation made by the Paſtour, every one preſent prayed with a ſubmiſſive voice, to the end that God might vouchſafe to bleſs the work;

work; but the remaining part thereof, especially the institution of the Supper, was pronounced very loud, so as that the whole Assembly might hear; afterwards there being but a small appearance of persons, that offered themselves to the Communion, the Priest began to speak with a more low voice; and finally, there being none present, but the Priest himself only, who communicated, he did at length utter the words of Consecration so low, as that none but himself could understand them: This is called the *secret of the Mass*, sprung from a misprision of the Sacrament, held, at this day, for a mystery.

Anno 780.

IT hath been said, that it was an ancient custome in the Church, that Christians before the *Communion*, did interchangeably give each other the *kiss of peace*, in token of fraternal union and concord; for the Lord's Prayer ended, they said, *Peace be with us*, and with that, the Christians did mutually salute one another: But forasmuch, as many acquitted themselves herein, more out of *Ceremony* than true *Charity*, they checkt and severely

Chrysost. lib. 1. de Com punct. cord. *Aug. serm. de vigil. Pasch.*

severely rebuked those whose kiss of peace was only matter of lip-labour: Now about the year 780. *Leo* the Second changed this *symbole of reconciliation*, into a superstitious vanity, instituting that *Plate of Silver or Copper*, which after Consecration is presented to be kissed: And in this very particular, one may perceive how much the *antient Ceremonies* have been either diverted, or perverted, through successive alterations therein.

Anno 790.

BUt behold the Idolatry, which under the vail of darkness, was propagated in the Church, even to the very Sanctuary: *Images* were only as so many *memorative objects* in Churches, yet did the vulgar begin to exhibit honour to them; whereupon disputes were commenced: In this difference, reasons of State offered themselves, which are to be seen in History; for upon other accounts are Images pretended, in subserviency to their *interest*.

The *Latines* and the *Greeks*, and afterwards the *Greeks* amongst themselves, took occasion from hence of much altercation; one while demolishing, and *breaking down* the

the Images; another while re-erecting of them. Finally, *Irene* Empreſs of *Conſtantinople*, a *Pagan* both by Nation and Religion, a Woman of many notorious enormities, aſſembled a Council at *Nice*, excluding from it the beſt Doctors, and employing menaces, violence, and all manner of artifice, whereby ſhe might compaſs her deſign: Thus this Conventicle moulded and model'd according to her own mind, producing, inſtead of ofers of reaſon, nothing but impertinencies, in behalf of the Images; concluded upon *adoration*, contrary to the judgment of all ſolid Antiquity, and the oppoſition then generally made to a piece of ſuch palpable impiety: For at the ſame time the Emperour *Charles the great* converted a Council at *Frankefort*, wherein that of *Nice* was condemned, being declared falſe and abuſive, and the Decree touching Images incaſſated and made null; thus was (their reſolved) Adoration ſuppreſſed: But being that Images were always continued in Churches, this Superſtition, whereunto the People were ſtrongly inclined, did at laſt recover it ſelf and prevail. This ſecond Council of *Nice* was held towards the year 790.

Anno

Anno 880.

POpe *Adrian* was the firſt that adviſed the *Canonization of Saints*; imitating herein the *Apotheoſes* (or *Conſecrations*) uſed amongſt the *Romans* under *Paganiſm*; a thing which till then was unheard of in the Church: The Authority of canonizing Saints was afterwards confirmed by *Decree*, as we ſhall ſee in its proper place.

Anno 965.

POpe *John* IV. baptized the great Bell of St. *John Lateran* (in *Rome*) nameing it after his own name: Thence came the cuſtome of *baptizing Bells*, and giving them names.

Anno 1000. *&c.*

FRom the time above mentioned, till about the year 1000. thoſe corruptions were not only *continued*, but likewiſe gradually *multiplied*: To the *conſecration of Churches*, they added *ſprinkling of holy Water*, with a Noſe-gay of Hyſſop, pronouncing theſe words of the Pſalmiſt, *Aſtollite*

tollite portas, &c. Lift up your Gates, &c. the Biſhop in the mean time rapping at the Gate with his *Paſtoral-ſtaff*; the mingling of the Aſhes and Water, of the Salt and the Wine of *Exorciſme*; of painted and graven Characters; and certain confuſed Prayers: Finally, the *anniverſary Feaſt* of every Church, in memory of the day of its *dedication*.

And like as the *Sacrament* of the Euchariſt was changed into a *Sacrifice*, even ſo the *Prieſts*, which were called to *preach the Goſpel*, were then ordained to *ſacrifice*, they began to create them with theſe words, *Accipe poteſtatem, &c. Receive thou power to offer ſacrifice to God, to celebrate Maſſes, as well for the living, as for the dead.*

Anno 1003.

POpe *John* xix. inſtituted the *Feaſt of All-Souls*, appointing it to be celebrated upon the Morrow after *All-Saints*.

Anno 1050.

BUt behold the ſumme of the whole matter: That they might defend the *Sacrifice*

Sacrifice, which they pretend to offer in the *Mass*; they behoved to deny the whole Essence of the *Sacrament*, and falsify and bely all that ever Antiquity hath believed in the case, whose sense and several judgments therein, do here ensue.

Epist. 9. ad Philadelph. S. *Ignatius* Bishop of *Antioch*, and a Disciple of the Apostles in the 72*d*. year of our Lord, expresseth himself thus: *There is one only Flesh of our Lord Jesus, and one only blood, which was shed for our sins; one only* Bread *also was broken for us, and one only Cup was distributed to us*: Could he possibly make a more manifest opposition between the Body *of Christ broken upon the Cross*, and the Bread *broken in the Supper*?

Dialog. 2. adverss. Triph. *Justin Martyr*, towards the year 130. *Our Christ hath vouchsafed to make and use the Sacramental* Bread *in Commemoration of his* Body, *formed for such as believe in him, for whose sake he became passible; the Cup also he ordained to be made and used with thanksgiving, in Commemoration of his* Blood.

Lib. 5. *Ireneus* Bishop of *Lyons*, in the year 160. *When once the Chalice being fill'd, and the* Bread *being broken, hath received the (benedictive*

dictive) word of God, it becomes the Sacrament of the Blood and Body of Chriſt, whereby the ſubſtance of our fleſh is augmented, and compounded. Certainly none can ſay that our fleſh is augmented, nor compounded of the real fleſh and blood of Chriſt, but only of the ſubſtance of the bread, which this Father plainly acknowledgeth to continue in the Euchariſt, even after the Conſecration of the ſame.

Clemens Alexandrinus, in the year 190. *Chriſt took of the Wine, and bleſſed the Wine, ſaying, take, drink, This is my blood, the blood of the Vine, denominating by way of Allegory, the Word, which ſhed his blood for the remiſſion of ſins, a ſacred liquor of joy and gladneſs, &c. Now that that which he bleſſed was true Wine, he further ſheweth, ſaying to his Diſciples, I will drink no more of the fruit of the Vine, &c.* This very ſame reaſon do we urge to prove, that they drank Wine at the Supper. Briefly, it is remarkable, that he diſputes againſt the *Encratites*, who held the drinking of Wine to be unlawfull; alledging for their conviction, the example of Jeſus Chriſt, who drank Wine at the Supper; which were a ridiculous Argument, if ſo be Wine had ceaſed to be Wine, after that Chriſt had drank thereof. *Pædagog. lib. 2. cap. 2.*

Te-

Lib. 4. Contra Marcion. cap. 40. & lib. 3. cap. 19. *Tertullian*, in the year 205. doth thus explain the words of Jesus Christ: *This is my Body, that is to say, the Figure of my Body*; Moreover, *Jesus Christ called Bread his Body, to the end that thou might'st thereby understand, that he appointed Bread to be the Figure of his Body.*

Catech. 14 sub finem. Catech. myst. 5. *Cyril*, Bishop of *Jerusalem*, in the year 320. declares to us, that *The Flesh is now absent*; *and that that which we are commanded to taste of, is the Figure of his Body and Blood.*

Demonst. Evangel. lib. 8. cap. 8. *Eusebius* Bishop of *Cesarea*, saith, that *our Lord hath taught us to serve him with Bread, as a sign of his Body.*

Gregory Bishop of *Nazianze*, in the year 350. in his second Oration concerning *Easter*, speaketh thus of Sacramental participation: *We partake indeed of the (Christian) Pass-over in a Figure, albeit more clearly than at the ancient Pass-over; for the ancient Pass-over, I dare say so, was a more obscure figure of a Figure.*

Hom. 27. *Macairus* the *Egyptian*, speaking of those who lived before Jesus Christ: *It never entered into their hearts, that there should be a Baptisme of Fire, and of the Holy Ghost, and that they should offer in the Church Bread and Wine, as a Figure of his flesh and of his blood.*

blood, and that thoſe who partake of the Bread which is viſible, ſhould feed ſpiritually upon the Fleſh of our Lord.

Ephraim of *Syria*, in the year 360. in his Treatiſe againſt the curious Inquiſitours, into the nature of the Son of God: *Obſerve heedfully, how, that taking the Bread into his hands, he bleſſeth and breaketh it, in Figure of his immaculate Body; and bleſſeth the Cup in figure of his precious Blood.*

Ambroſe, or the Author of the Book of Sacraments; *See that this offering turn into an acceptable, and reaſonable account, to us, which is the figure of the body and blood of our Lord.* *Lib. 4. cap. 5. & 6.*

Gaudentius Biſhop of *Breſs*, in his ſecond Treatiſe upon *Exodus*: *The figure of Chriſts body is received in the bread*: Moreover, *the blood of the Lamb is fitly repreſented under the ſpecies of Wine.*

Chryſoſtome Biſhop of *Conſtantinople*, in the year 386. in an Epiſtle to *Ceſarius* the Monk, doth thus unfold this great Myſtery: *Before that the bread be ſanctified, we name it bread; but it being once by Divine grace ſanctified, it is certainly freed from the appellation of bread, and is dignified with the name of the Lords body, howbeit the true na-*

ture of bread doth ſtill continue therein: *Turrianus* and *Gregory* of *Valence*, both Jeſuits, perceiving themſelves to be wonderfully racked and puzled with this paſſage, do moſt groundleſly aver, that it was none of *Chryſoſtome*'s, but of one *John* of *Conſtantinople*, which is confeſſion ſufficient, ſince that it bears the mark of its antiquity: This Epiſtle hath been ſeen by many, in a Manuſcript in the Bibliotheque of *Florence*, by which, if not ſtifled by our Adverſaries, the common fate of what ever is contrary to themſelves, it may be eaſily verified to be of a truth the genuine teſtimony of the great *Chryſoſtome*.

But it is high time that we hearken to holy *Auguſtine*, who flouriſhed in the year 410. behold how he explains himſelf in his 12*th*. Chapter againſt *Adimantus*: *The Lord doubted not to ſay, this is my body, when as he gave the ſign of his body*, and upon the third Pſalme: *The Lord admitted* Judas *to the Banquet, at which he recommended, and gave to his Diſciples the figure of his body and blood.*

The ſame Father, upon the 98. Pſalme, wherein he expoundeth theſe words of our Lord, *If yee eat not the fleſh of the Son of Man, ye ſhall not have life*, brings in our Saviour

Saviour ſpeaking thus, *Underſtand ſpiritually that which I have told you, ye ſhall not eat this body which ye ſee, neither ſhall ye drink that blood which my Crucifiers ſhall ſhed; I have recommended to you a ſacred ſigne, which being ſpiritually underſtood ſhall give you life.*

And in the third Book of Chriſtian Doctrine, Chap. 16. *When the Lord ſaith, if ye eat not the fleſh of the Son of Man, and drink not his blood, ye ſhall have no life in your ſelves, he ſeems to command an impiety or great crime: This then is a Figure whereby he enjoyneth us to communicate in the Lords death and Paſſion, and delightfully and profitably to remember, that his Fleſh was crucified and bruiſed for us.*

And in his firſt Treatiſe, upon the firſt of St. *John*: *The Lord comforteth us, who can no longer feel him with the Hand, but only by the touch of faith.*

And in the 53*d* Sermon, upon the words of our Lord: *Every one almoſt calls that the body of Chriſt, which is a ſacred ſign thereof.*

Theodoret Biſhop of Cyre, in the year 420. in his firſt Dialogue, entitled *the Immutable*, ſpeaking of theſe words: *This is my body*, ſaith, *the Lord hath dignified the viſible ſignes, with the appellation of his own*

body and blood, not changing of their nature, but adding grace to nature: a little before he had said, *the Lord hath confer'd upon the sign, the name of his own body.*

And in the second Dialogue, entitled *The Inconfused: The Divine Mysteries are signes of the true body.* And a little after, he brings in an *Eutychian* Heretick, maintaining *Transubstantiation*, to whom he answereth in these words: *Thou art caught in a Net of thine own twisting, for even after consecration, the mystical signes change not their nature, but remain for substance, form and figure, the same as before.*

In Iohan. lib. 4. cap. 19. *Cyril* Bishop of *Alexandria*, in the year 440. *christ gave to his Disciples morsels of bread, saying, take, eat, this is my body:* *Ibid. lib. 9. cap. 29.* He saith also, that *the faithfull believe, that though he be absent from us in the body, yet are all things, and even our selves governed by him:* Again, *though he be absent in the Body, appearing before his Father, and sitting at his right hand, yet nevertheless he is present in his Saints by his Spirit.*

Apolog. in Anathem. 11. lib. 2. The same Father speaking of *Nestorius*; *Hath he not turn'd,* saith he, *our mystery into an Anthropophagy,* that is to say, a manducation of Man's flesh, *through an irreligious entangling of the spirits of the faithfull*

full through vain conceits, and attempting to ſubject to humane ratiocinations, things which ſurpaſs all manner of ſcrutiny, ſave that of faith only.

Gelaſius himſelf Biſhop of *Rome*, about the year 590. ſpeaketh thus; *Certainly the Sacraments which we receive of the body and blood of Chriſt, are a Divine thing, whence alſo we are by them, made partakers of the Divine nature; yet nevertheleſs the ſubſtance or nature of the bread and the Wine doth unceſſantly continue ſuch, and the Image and reſemblance of the body and blood of Chriſt, is infallibly celebrated in the exhibition of thoſe myſteries.* Gelaſ. *Contra Eutych. & Neſter.*

Facundus an *African* Biſhop, who in the 550th. year of our Lord, wrote in defence of the three heads or points of the Council of *Chalcedon*: *The Sacrament of Adoption, to wit Baptiſme, may be called the Adoption, upon the very ſame account, that we call the Sacrament of Chriſts body and blood, which conſiſts in the conſecrated Bread and Cup, his own body and own blood: Not that the Bread is indeed his Body, and the Cup his Blood, in proper ſpeech; but becauſe that the myſtery of his body and blood is contained therein.*

Dionyſius falſely ſurnamed the *Areopagite*

an Author, of whom we know not certainly in what time he lived, howbeit to procure the greater Authority to his writings, he aſſumed the name of *Dionyſius the Areopagite*, mentioned in the Book of *Acts*, *chap.* 17. *verſ.* 34. But divers reaſons move us to believe, that he flouriſhed about the end of the fourth Age; others make him more ancient; whoever he was, he doth more than ten times in one Chapter, tearm that which is given to us in the Supper, *Images*, *Signes* and *Symboles*, and ſaith, that *the Communion of Bread and Wine, is a commemoration of that moſt Divine Supper, at which, the ſignes of things therein celebrated, were firſt of all inſtituted*; therefore he calls Jeſus Chriſt *a worker of ſignes*, adding, that *by them Chriſt is repreſented and received.*

In Eccleſ. Hierarch. cap. 1. *&* 3. *&c.*

Whence *Maximus* his Scholar, who lived about the year 630. *We attain not to an immediate diſcovery of the things themſelves in matters Divine, but we arrive at perfection, through the intervention of ſignes; ſuch as is the Cup of bleſſing, as the Apoſtle calls it, and the Bread which we break; thoſe things are ſignes only, not the Truth it ſelf*: Moreover, recommending to conſideration the expreſſions of that ſame *Dionyſius* called

Maxim. *in cap.* 1. *&* 3. *Eccleſ. Hierarch.*

called the *Areopagite*: *Note*, ſaith he, *that he every where tearms the Divine Sacrifice, Symbolical or Figurative; and that the holy Offerings, are ſignes of more real heavenly things.*

But towards the year 840. ſome through their Hyperbolical tearms, others through queſtions moved touching the alteration of ſignes, did by degrees give occaſion for conceiting of a new opinion concerning the Sacrament; which being in fine in the year 1059. ripened into perfection, it was declared in the *Lateran* Council under *Nickolas* the Second, that *the Bread and the Wine are the very body and blood of Chriſt; and that he is ſenſibly felt, broken, and crumbled by the teeth of believers*; Expreſſions abſurd and impious, and diſowned by the Church of *Rome* at this day. Canon. Ego. Berengar. diſt. 2.

We ſhall here, in purſuit of the order of time, annex to all thoſe teſtimonies of Fathers by us produced, that which is contained in the *Roman* Decretal, collected by *Gratian*, the Father of the *Canoniſts*, who lived about the year 1160. He in the ſecond diſtinction of the Conſecration, in the Canon, *Hoc eſt*, expreſſeth himſelf thus: *The heavenly Bread, which is the Fleſh of Chriſt, is in a peculiar reſpect called*

the body of Christ, howbeit, to speak truly, it be a sacred signe of Christs body, to wit, of Him, who becoming visible, palpable, mortal, was at last crucified!

And upon the Glois of the Doctors, hath these words, worthy of consideration: *The Heavenly Sacrament, wherein the flesh of Christ is truly represented, is called the body of Christ, but improperly, for it is so called after a manner congruous and peculiar to it self, howbeit, not according to the real truth of the thing, but by way of a significant mystery; so that the sense runneth thus: It is called the body of Christ, that is to say, this is thereby signified.* Judge then sober Reader, how much, and how far the Church of *Rome* is at present departed from the sense and belief of the ancient Fathers, even that of the times of the famous Canonist *Gratian*.

We will conclude this Chapter with that which we read in *Justin Martyr* his second Apology for Christians; to the end, that it may appear what the practice was of pure Antiquity, as well in the Celebration of the holy Supper, as in all the other parts of the Divine Service of the Primitive Church; and that one may thereby be able to judge who approacheth

neareſt

neareſt thereunto; whether thoſe of the Church of *Rome*, which hath wholly defac'd and perverted the model of true Religion, and utterly deſtroyed that ſpiritual worſhip, which we owe to God; Or thoſe, who to ſave themſelves from her Pit of Errour, & Dung-hill of Superſtition, have abandon'd her Communion: Behold then how that pious Author ſpeaketh; *Upon the Sabbath days, we aſſemble our ſelves both in City and Country, in one place; the Lecture is made from the Writings of the Prophets, or the Apoſtles; the Lecturer ceaſing, he that preſides makes the Exhortation, admoniſhing to an imitation of thoſe excellent things, which done, we riſe up and pray to God: after this, they preſent him of the Fraternity that preſides, with bread and drink of Wine and Water, which he receiving, yieldeth praiſe and glory to the Father of all, in the name of his Son, and by his holy Spirit; in which act of thanksgiving, he is the more prolix, to the end, that they might be rendered worthy of thoſe things, through that Spirit: and prayers and thanksgiving being finiſhed, all the People preſent, gives conſent by acclamation, ſaying, Amen, which is to ſay in the Hebrew Tongue, So be it: Now after that the Preſident hath given thanks, and all the People*

Juſtin. Martyr. *in Apol g. 2. ad Antonin.*

People hath by acclamation conſented; thoſe who are named Deacons with us, adminiſter to all that are preſent, Bread Wine and Water, being bleſſed; and carry the ſame to ſuch as are abſent: and this repaſt is with us, called the Euchariſt. Proceed we to another point, and view the ſequel and progreſs of thoſe innovations.

Anno 1055.

AT this time, under *Victor* II. the *Redemption of Penances* was introduced: For it was enacted that they might be lawfully converted into penalties of another nature, as *pecuniary Mulcts* under the notion of Almes, *Donatives* beſtowed in favour of the Church, *Pilgrimages*, and other things equivalent, proportionably to the years of penance allotted them; and that ſuch as had not wherewithall to accommodate themſelves herein, might redeem their years of penance, with the number of Pſalmes ſung by them, with Faſtings in the ſtrength of Bread and Water, with ſcourging and ſcarifying of themſelves, and other kinds of *voluntary mortification*; whence the cuſtome of whipping proceeded, and from the ſame ſource, the *Fatuſſes*, * and *Penitents*. Now

* *An order of Fryars who in their nightly proceſſions do extreamly whip and ſcarifie themſelves.*

Now by thoſe exchanges and redemptions, the ancient Diſcipline was utterly ſubverted: We have ſeen that the *Indulgences* were no other than certain relaxations, or limitations of Church-penalties, intended for curtailing of the time preſcribed to *Penitents*, before that they could be re-admitted to the Communion: But the vertue of thoſe *Indulgences* was afterwards extended beyond this World, for ſhortening of the years of their abode in *Purgatory*; a thing which the Primitive Chriſtians never once dreamed of: We have likewiſe obſerved, that the *Penitents*, who ordinarily were very numerous, tendered themſelves to the Church, having their faces covered with aſhes, in token of humility; from whence it was, that the Church of *Rome* derived that vain *Ceremony* of *Aſh-Wedneſday*, at the beginning of *Lent*: And in this action, they ſing the very ſame things which they ſung heretofore, when as there was any number of Perſons doing of publick Penance.

Anno 1090.

URban II. that he might advance Superſtition, ordained (about the year

year 1090.) that upon every Saturday a Mass should be said in honour of the Virgin *Mary*.

Polydor. Vergil. lib. 5. cap. 9. *Chaplets* or *Pater-nosters* were at the same time invented by *Peter* the Hermite, together with the *Office* and *Hours* of our Lady.

Anno 1160.

ALexander III. decreed the *Canonization of Saints*; and ordained that none should be from thence-forward acknowledged *Saint*, but whom the Pope first declared such.

Anno 1212.

CHrist's *corporal presence in the Sacrament* had already gained some credit, but they were not as yet agreed upon the pretended *conversion of signes*: Behold then how that a little after the year 1215. in the *Lateran* Council, *Innocent* III. determines the Form thereof; who willeth all to believe that the *Bread* is *transubstantiated* into the *Body* of Christ, and the *Wine* into his *Blood:* Thus was *Transubstantiation* ratified, and that as an *Article of Faith.*

In pursuance of this Decree, it was ordered, that all Churches should be furnished with a *Cabinet*, for a conservatory to

lodge

lodge and keep the Hoſte in; whereas formerly, what remained after the Communion, was either burnt, or elſe given to be eaten by little Children; or laſtly, the *Clergy* immediatly diſpatch't it: It was then therefore that the uſe of *Pixes* began.

Anno 1220. & 1230.

HOnorius III. did for the ſame reaſon, about the year 1220. inſtitute the *adoration of the Hoſte*; and *Gregory* IX. added the little *Bell*, thereby to advertiſe every one of *kneeling*.

About the ſame time the *Chaplets*, or *Pater noſters*, which were invented by *Peter* the Hermite, as hath been ſaid above, were put in uſe at the recommendation of *Dominicus*, the Founder of the *Jacobins*, who for this very reaſon paſſeth for the Author of that goodly piece of devotion.

Anno 1245.

THe Council of *Lyons*, in the year 1245. ordained that *Cardinals* ſhould wear *red-Hats*, and *ſcarlet-Clokes*.

Anno 1250.

NOw *Tranſubſtantiation*, when authorized, was attended with this ſequel and concluſion enſuing thereupon, namely, that *The Laity ought to reſt contented with the*

the Hoste being that the blood of Christ is contained in it, as well as in the Chalice: But this was not received without debate; insomuch, that many Churches along time after retained the two species, as *necessary*: Nevertheless, this rape and retrenchment of the Cup in the Communion of *Laicks*, was afterwards universally extended, and finally authorized by Decree, as will yet further appear: In the mean time, that they might in some kind gratify the People, they introduced the custome of giving them Wine to wash their mouth withall, instead of that portion of the Sacrament which they had (most sacrilegiously) robb'd them of.

Anno 1260.

THe *adoration of the Hoste* being introduced, *Urban* IV. upon the pretended Revelation of a Nun, in the Province of *Liege*, instituted the *Feast of God* with its *Octaves*; and *Thomas Aquinas* composed the *Office*.

Anno 1300.

B*Oniface* VIII. instituted and celebrated the first *Jubilee*, ordaining, that for the future, it should be solemnized from one *hundered years*, to another; but *Clemens* VI. reduced it to *fifty*; *Gregory* XI. to

to *thirty three*; and finally, *Paul* II. to *twenty five.*

Anno 1360.

ABout the year 1360. began the cuſtome of *walking the Hoſte*, and of carrying it under a Canopy in *Proceſſion*; Thoſe of *Pavy* were the firſt practitioners hereof; after whoſe example, the ſame was uſed all over *Chriſtendome.*

Anno 1366.

URban V. ſent in Lent to *Joanna* Queen of *Sicily*, *a Roſe of Gold*; and made a Decree, whereby he ordained the Conſecration of the like, every year, upon the *Lent-Sunday*, called *Lætare.*

Anno 1414.

BEfore the Council of *Conſtance*, held in the year 1414. the *Communion of the Laicks under one only ſigne*, was practiſed more through *Toleration*, than *Authority*; But that Council enacted a *Decree* touching the ſame, whoſe tearmes and tenour full of ſacrileage and impiety, ſhould ſtrike all true *Chriſtians* with horrour: behold how it was framed: *Though Chriſt did after Supper inſtitute and adminiſter to his Diſciples*,

Concil. Constant. sess. 13

ciples, the venerable Sacrament, under the two signes of bread and wine, and in the primitive Church, it was so observed; yet this notwithstanding, the custome of the Church should be held for a Law, who hath commanded under pain of excommunication, that those who offend against this Decree, by giving the Communion to the People under the two species, and preach to them the equity of the same, be effectually punished, and dealt with all as Hereticks, by delivering them up to the Secular Power, whose assistance shall be employed to that effect: This was that very Council, who to justify their perjury in the case of *John Huss*, whom contrary to publick Faith, they caused to be burnt, passed and propagated it for a *Maxim*, that *Faith ought not to be kept with Hereticks.*

Anno 1458.

POpe *Calixtus* III. ordained that they should ring a Bell at the Hour of *Mid-day*, like as they did in the Evening for an All-hail to the Virgin *Mary*; to the end, that such as were engaged in continual War with the *Turks*, might be assisted by this kind of Devotion.

Anno

Anno 1470.

ONe *Alane* de la *Roch* of the Order of the *Jacobins*, moved by certain Visions, invented the *Rosary* of the *Virgin Mary*, which was by *Sixtus* IV. afterwards approved.

Illimited *Superstition* had infallibly advanced yet further, and, it is to be feared, had at last quite oppressed, and, as it were, stifled the *Christian Religion*, under the insupportable burden of *Ceremonies*; had not God in his mercy in some sort renewed the *Light* of his Word, by the Preaching and Doctrine of *Luther*, *Zuinglius*, *Melancthon*, *Bucer*, *Calvin*, and many other excellent personages, whom his Providence raised up to rescue the same from under that *Bushel* which did so wofully eclipse it, and to disentangle it from the bryars of *School-Divinity*, and from the corrupt Glosses of *Decretalists*, and other Doctors and Assertours of *Papal Authority*; although that even hitherto, *God* who never *left himself without a witness*, aswel in the work of *Grace* as in that of *Nature*, did from time to time successively stir up faithful Witnesses and

Confessours of his Truth, who always have withstood the Errours and Novelties introduced into their Religion; whence we cannot better conclude this Treatise, than by way of succinct representation of the prime Defenders of this fame Heavenly Faith.

Anno 792.

IT hath been already observed, what their several judgements were, untill the seventh Age, touching divers points controverted at present between us and those of the Church of *Rome*; and amongst others, particularly that of the *Eucharist*: and likewise in the matter of *Images*, unto which Article we shall only add, That from the year 792. the Synod of *Grenado* in *Spain*, did equally condemn both *usage* and *veneration*, that the Emperour *Charles* the Great, over and above the result of the Council of *Frankfort* by him assembled, caused a Book, bearing his own name, to be printed in opposition to that abuse; and that *Claudius* Bishop of *Turine*, and many other excellent Doctors, did then publish divers Treatises in order to the ex-

This Book was published by Monsieur *du Tillet*.

expugning and ſubverting of the ſame.

Anno 826.

WAlfrid Abbot of St. *Gal*, in his Book of *Divine Offices*, doth ſeverely inveigh againſt ſuperfluous *Ceremonies* and *Images*; as alſo againſt *Divine Service* in a ſtrange and *unknown tongue*; ſaying, that *the Apoſtles never celebrated the Euchariſt with the Canon, nor the Offertory, nor yet ſeveral other pieces which the Greeks and Latines have forged at their own pleaſure; and that they were contented with the addition only of the Lord's Prayer to the words of Inſtitution.* But it is a long time ago ſince *Rome* attempted to impoſe her Yoke upon the whole Earth, ſince from the year 723. as is reported by *Aventine*, *Gregory* II. ſent one *Winfrid*, whom he had created Primate and Archbiſhop of all the Countries on the other ſide the *Rhine*, to preach, inform & reform thoſe Churches after the model and example of that of *Rome*; whereupon the ſame Author tells us, that *there were many Biſhops and Prieſts who would not in the leaſt acknowledge him, calling him the author of lyes, a diſturber of the Chriſtian Peace, and a corrupter of the Faith of Chriſtians.* De *Offic. Divin. cap.* 7, 8, 19. & 23.

Anno 840.

De *Institut. Cleric. lib.* 3. *cap.* 12 *&* 13. *Lib.* 1. *cap.* 31. *&* *lib.* 2. *cap.* 2 *&* 14.

Rabanus Maurus Arch-bishop of *Mayence*, and Disciple to *Alcuinus*, whom he esteemed the most knowing person of all the Learned of those times, in his Book of the *Institution of Clerks*, speaking of the Sacrament of the Supper, saith, that *when we are commanded to eat the flesh, and to drink the blood of our Lord, it is a figurative locution, and that this mystery is spiritual.* And for this reason *Thomas* of *Walden* in an Epistle to Pope *Martin* V. who came to the Popedom in the year 1417, holds that he sens'd the holy Sacrament amiss, and ranks him with Hereticks.

Anno 849.

Bertram, a Preacher of great fame; as well by reason of his profound knowledge of the holy Scriptures, as for his inculpable life, in a Treatise, entituled, *Of the Body and Blood of our Lord*, which he addressed to the Emperour *Charles* the Bald, upon that Emperours demanding of his Judgement touching the

the many Controverſies moved about that Doctrine, did, in reſolution to what was propounded to him, plainly demonſtrate by the Authority of Scripture, of St. *Auguſtine*, and the ancient Doctors, that *there is no ſuch thing as Tranſubſtantiation in the Supper, but that the Bread and the Wine remain in their firſt ſubſtance, under and by which the Body & Blood of Jeſus Chriſt are in an inviſible and ſpiritual maner diſtributed, and apprehended by faith alone. That there is a ſpiritual body in this myſtery; that it is a myſtical and ſpiritual comprehenſion of him, and not that very Body which he aſſumed in the womb of the bleſſed Virgin.* He ſticks not to ſay that *the Body of Chriſt is therein; for as much as the Spirit of Chriſt is there*, that is to ſay, *the power and efficacy of the Word of God, which doth not only nouriſh, but alſo purgeth and purifieth the ſoul.* We find not that this great man was ever reprehended or reckoned an Heretick becauſe of this Doctrine.

Anno 869.

AT this time flouriſhed *John Erigine* (or *Erwine*) otherwiſe a *Scotſ-man*, skill'd in the *Greek*, *Arabick*, and

Chaldaick Tongues, a most famous and incomparable Divine; all which, by the relation of *Antoninus* himself, Arch-Bishop of *Florence*, *Vincent* of *Beauvais*, *Sabellicus*, *Volateran*, and *Platina*, was accompanied with singular holiness of life: He was likewise so greatly endeared to *Charles* the Bald, King of *France* and Emperour, that he was by him detained in *France*, where he received from him very honourable entertainment: Occasion then offering it self for his declaring of his judgement touching the Doctrine of the *Eucharist*, he expressed himself therein in a Book bearing the very same Title with that of *Bertram*, wherein in like manner by the authority of the Divine Scriptures, and of pious Fathers, especially of *St. Augustine*, he establisheth and confirms the truth of the same Faith which that learned *Bertram* had taught a little before: In fine, by reason of his great renown, it came to pass, that, *Alfred* King of *England* having founded the Colledge (now University) of *Oxford*, gave him an invitation to the Presidency thereof.

Anno

Anno 950.

IT is recorded by *William* of *Malmſbury*, that the belief both of the *reality* and of the *converſion* of Signes, which were by degrees foiſted into this Age of Ignorance and Barbariſm, was vigorouſly oppoſed, and that divers Queſtions touching the ſame were agitated in *England*; one party explaining it one way, the other quite another: Thoſe who held the Affirmative part, that they might the more dextrouſly proſelyte their Adverſaries, obtruded Prodigies and Miracles, averring that in the room of the Species, they ſaw a comely little Infant, which was thruſt into the mouths of the Communicants inſtead of Bread; that there was Blood found in the Chalice; that a (devout) Aſs worſhiped the Hoſtie; and abundance of ſuch Miracles, but ſo groſs & ridiculous, as that the bare mentioning of them may ſuffice to diſcover their impertinency and forgery: Whereupon *Gabriel Biel* in his 51 Leſſon on the Canon of the Maſs, obſerved not amiſs, that *thoſe apparitions of fleſh & blood wherwith they entertained the people, might*

Albert. Urant. Metropol. *lib.* 1. *cap.* 9. *Baſchaſ. Rabert.* de corp. & ſang. Dom. cap. 14. *Guil. Malmſb:* lib. 3. cap. 27. *Jodoc. Cocc.* Theſaur. tom. 2. lib. 6 de Euchariſt.

happen through Diabolical deluſion, for deceiving of the ſimple, God permitting it ſo to be.

Anno 292.

Synod. Rhemenſ. cap. 1 & 2. &c. *cap.* 28. &c.

THere was a Synod or Council of all the Churches in *France*, held at *Rhemes*, wherein *Arnulphus* Biſhop of *Orleans*, the learnedſt and moſt eloquent perſon of thoſe times, was ſet apart for the conduct and managery of affairs; It appears by the Acts of that Synod, that this famous Biſhop, cognoſcing upon matters therein agitated, repreſents to that reverend Aſſembly, that *all the Popes of this Age were branded with Notorious Crimes, Murders and Tyrannies; Monſters of men, full of Infamy, devoid of all Knowledg both Divine and Humane: who elſe* (ſaith he) *think ye that man is, who ſitteth upon a high and lofty Throne, glittring with Gold and Purple, but the Antichriſt infallibly, ſitting in the Temple of God, whoſe Marbles, &c. are as fit to be conſulted as himſelf:* He adds further, that it *were much better to require the judgment of the Biſhops of the Low-Countries and of Germany, than of that City which is at this day expoſed to ſale, and weighs Judgments*

in

in the unjuſt ballance of filthy lucre, &c. That therefore Aſſemblies might be held without his privity, ſince that the Canon of Nice, acknowledged by the Church of Rome in all Councils and Decrees, enjoyneth no ſuch thing, as that regard ſhould be had to the authority of the Biſhop of Rome; that her Miniſters are thoſe of Antichriſt, who ſeems to be near at hand; that the Myſtery of Iniquity doth already work, ſince that which ſhould let, to wit, the Roman Power, is already removed; that that Man of Sin which oppoſeth and exalteth himſelf above the Name and Service of God, begins to be revealed; Religion expoſed to ruine, the Name of God trampled under foot with impunity, and Religious Worſhip vilified, even by the chief Prieſts themſelves; this being all the care that Rome *takes of others, or of her ſelf.*

Anno 1050.

Berenger Archdeacon of *Angiers*, did profoundly confute the *real preſence*, and other abuſes uſhered into the Doctrine of the Lord's Supper. True it is, that in the year 1059, having made his appearance before the *Lateran* Coun-

cil,

cil, whither he was cited, out of fear of some cruel usage, he signed a Confession contrary to his judgment, mentioned below in its proper place: but after his return into *France* he retracted the same, and confirmed his Proselytes, which were so numerous, that *William* of *Malmsbury* in his 3d Book of the History of *England*, doth attest, that all *France* was full of his Doctrine; which is confirmed by *Matthew* of *Westminster*, who adds, that not only the *French*, but also greatest part of the *Italians* and *English* embraced the same; It was exactly conformable to that of *Bertram* and *John Erigine*, by the relation of his Adversaries; amongst whom *Lanfranck* then Abbot and afterwards Archbishop of *Canterbury*, writing against him in his Book of the *Eucharist*, represents it to us thus: *The Sacrifice of the Church*, saith *Berenger*, *is compounded of two things, the one visible, the other invisible; of the Sacrament, and the thing signified in the Sacrament; which thing signified, that is to say, the Body of Christ, if it were presented before our eyes, were visible; but being exalted to Heaven, and sitting on the right-hand of the Father, until the restitution of*

all

all things, as the Apoſtle Peter *ſpeaks, it cannot be brought back from Heaven, where in the perſon of Chriſt it conſiſts of God and Man: Now the Sacraments of the Lords Table, to wit, the conſecrated Bread and Wine, are not in the leaſt changed or altered, but remain in their proper ſubſtances, having a reſemblance of the things whereof they are Sacraments, &c.* This he taught till the year 1091, wherein he died with ſo great reputation, that *Hildebert*, who was afterwards Biſhop of *Mentz*, in an Epitaph which he made upon him, called him *The Pillar of the Church, the Glory and Hope of the Clergy*: The Doctrine which he oppoſed, being at that time ſo little rooted, that Pope *Gregory* VII, who came to the Popedome in the year, 1073, did, by the report of Cardinal *Benno* and *Matthew Paris*, appoint a Faſt to three Cardinals, to the end that God might pleaſe to reveal whether of the two opinions was Truth, that of *Berenger*, or that of the Church of *Rome*; and, upon what account ſoever it was, certain it is that he threw the holy Sacrament into the fire in the preſence of the Cardinals, as appears by the relation of Cardinal *Benno* himſelf, who was contemporary

temporary with this Pope; ſo that it is more than probable that he believed not the ſame to be the real Body of Chriſt.

Anno 1120.

Honorius Biſhop of *Alton* now flouriſhed, who wrote with no leſſe Learning than Truth, of *Free-will*, and *Predeſtination*, according to the exact judgment of thoſe who rejected the determinations of the *Roman* Church; in whoſe face, ſuch was his Zeal and Valour, he feared not to call her and her creatures, in one of his Dialogues which he compoſed, *the grand Apocalyptick Beaſt and Babylon*. And indeed, none ſhould account it ſtrange that any, acted with the leaſt motion of true Piety, did declaim at this rate, being that none, for the moſt part, mounted the Papal Chair other than abominable Letchers, Murderers, Necromancers and other Monſters; inſomuch that Cardinal *Benno*, who (as hath been ſaid) lived in the time of Pope *Gregory* VII, in his Treatiſe of the Lives of Popes, averreth, That from *Sylveſter* II until then, which was the ſpace of an hundred years, even all

all that time, the prime ſtudy in the Papal Court was that of the execrable knowledge of *Magick*; with whom *William* of *Malmsbury* doth well accord, who ſaid, That damnable Art, which came from *Spain*, was become ſo general, even in *France*, that publick Schools were kept wherein it was taught: And *Glaber*, a Monk of *Clugny*, ſaith expreſly, that *about the* 1000*th year of our Lord, the Chriſtian Faith began much to decay and degenerate from its primitive vigour, men generally addicting themſelves to Divination and Sorcery:* And hence Cardinal *Baronius* himſelf ſpeaketh thus; *What face had the Roman Church, how much was ſhe polluted, when as Whores, not leſs potent than beaſtly, bore ſway in Rome? by whoſe means their Paramour-mock-Popes were intruded into St.* Peter's *Chair: Chriſt* (ſaith he) *was aſleep in the Ship, and there was none to awaken him.* He further adds, that *the Cardinals, Prieſts and Deacons, preferred by means of thoſe Monſters, did imitate them, treading in their very ſteps; and coveted nothing more than that the Lord might be overtaken with an everlaſting ſleep.* It was under the covert of thoſe thick darkneſſes that the Doctrine of *Tranſub-*

See *Baronius*'s *Annals*, in the 9, 10, and 11 Ages.

Transubstantiation took deep root; and the greatest part of the other abuses in the Church of *Rome*, was firmly established.

Anno 1136.

PEter *de Bruis* a Priest, and his Disciple *Henry* of *Tholouse*, who had been once a Monk; *Arnold Hot*; one *Joseph*, and one *Esperon*, filled all parts of *France* with their Fame and Doctrine; They held the same Opinions with those of *Bertram*, *Erigene* and *Berenger*, touching the *Eucharist*; and rejected, as those did who are a little after called *Waldenses*, all the erroneous Doctrines and Superstitions of Popery. St. *Bernard* informs us that *Alphonsus* Count of *St. Giles*, did protect them, and permitted them to preach publickly at *St. Giles* and *Tholouse*, where they gained a great many Proselytes; yea, that many Princes, Bishops, and Persons of quality, countenanced & held a correspondence with them: Yet notwithstanding, listening to the representations of Calumny, he joyns to what he alledgeth concerning the truth of their Belief, all that were charged with by the Vulgar;

to

to wit, that they prohibited the uſe of Meats, like as the *Manichees* did, and perpetrated amongſt themſelves execrable acts and villanies; which yet are no other accuſation than what are common to them with the primitive Chriſtians; yea and all ſuch, even till the time of the laſt Reformation, as have ſet themſelves againſt the Church of *Rome*, which hath ever impeached with Hereſie, and branded with ſome notorious crime, all that have refuſed to own her, or have endeavoured by the Word of God to reprove her, and reduce her to duty: After this very manner dealt they in this Age by *Teuchelin* or *Tudem*, *Peter de Blois*, *John Roſcelin*, a learned perſon, and one of the repairers of the Univerſity of *Paris*; the moſt learned *Peter Abelard*; one named *Arnoul*, whom they put to death at *Rome*, mentioned by *Platina*; *Arnold de Breſſe*, with many others.

Anno 1160.

PEter *de Valdo* of *Lyonois*, a perſon of an inculpable life, and well skill'd in the knowledge of the holy Scriptures, full of good works & alms-deeds, whoſe houſe

houſe was a very ſanctuary to the diſtreſſed poor, to whom he not onely diſtributed of his temporal good things which God had given him in abundance, but likewiſe imparted of the true and better ſubſtance, that is to ſay, the knowledge of the Heavenly Truth, wherewith God had honoured him. This good man did vigorouſly oppoſe the *Romiſh* Errors and Abuſes, and being that he taught the very ſame Doctrine with that of *Peter de Bruis* and his Aſſociates, he had in conjunction with them a great number of Proſelytes, who were ſcattered in *Piedmont*, *Daulphine*, *Provence*, *Languedock*, and other places of *France* and *England*; as alſo in the Kingdom of *Naples*, in *Germany*, *Bohemia*, *Moravia*, *Hungaria*, *Sclavonia*, *Poland*, and other places of *Europe*; where divers names were given them, as the *Poor of Lyons*, *Paterins*, *Humiliſts*, and others, hateful and infamous, taken from the Hereſies or horrid crimes charged upon them: But the chief that were in *France* were thoſe of the *Waldenſes* and *Albigenſes*; the reſt of them whom God miraculouſly preſerved till this preſent time, in ſome parts of *Provence*, and divers Valleys of *Piedmont*, being

being joyned to our Churches from the very beginning of the Reformation; They disowned, as they do at this day, *Papal Authority*, *Transubstantiation*, *Purgatory*, the *Invocation of Saints*, *Images*, *Merits*, *Monastick Vowes*, and all other Opinions which were in like manner rejected by the Reformed Churches of those times: they embraced for their only Rule both of Faith and Practice, the Old and New Testament: their course of life also was simple and unblamable, by the very relation of *Claudius de Seissel* Bishop of *Marseilles*, who in a Book written against them, howbeit he terms them mis-led in matter of Doctrine, yet nevertheless acknowledgeth that *as touching Life and Manners, they were without reproach amongst men, giving themselves with all their might, unto the observance of the Commandments of God.* And many other sober Writers, howbeit their Adversaries also, have yet likewise acquitted them, though not from all, yet at least from the more heinous accusations: Amongst whom was the Monk of the Valleys *Sernay*, and *James* of *Riberia*, who lived in the time wherein the Count *de Montfort* fomented so cruel a

See *John de Serres* in the life of *Lewis* VIII and the History of the *Waldenses* and *Albigenses*, of *John Paul Perrin*, *l.* 1. *c.* 5. The Monk *des Valees Sernay*. *James Riberia*; the Memorials of *Tholouse*; *William Paradin*. *Annal. de Burg.* a. *Holagarny*.

War against them, namely in the beginning of the 13th Century: so that we might easily gather, that, as hath been said, all the grudge they bore them, & all the horrid accusations which they devised, on purpose to brand them and make them odious, all those proceeded from no other cause than that they withstood the Pope and his Innovations, and for their animating the people against them: Hence also it was that the Popes, to the end they might quite exterminate them, published divers *Croisades* * after the year 1208, till the year 1243; during which time terrible Massacres were committed, there being, by the relation of some Historians, above *two hundred thousand* cut off. Yet notwithstanding, we cannot think that any man of Reason would once imagine that if their colours had been as black as those wherein *Rome* and the Monks do paint them, *Alphonsus* King of *Aragon*, *Raymond* Count of *Tholouse*, the Prince *de Bearn*, the Counts *de Foix*, *Bigorre*, St. *Gilles*, *Comings*, *Carmain*, *Villemur*; Vicount *de Beziers*, and *Carcassonne*, and many other Barons and Persons of Honour, would ever have upheld and protected them; especially the King

* Christian Expeditions against the *Turks* or other *Infidels*, so termed, from the badge of the *Cross*, worn by all engaged therein.

Histor. de Foix. Epist. of Peter *de Vin.* 25, 26, & 27

in

King of *Aragon*, and the Vicount *de Beziers*, who were of a contrary Religion: nor that any others would ever have imbraced their Faith, thereby becoming the objects of publick hatred, and exposing themselves to exile and misery: Add moreover, that the *Legats* of Pope *Innocent* III. attended with many Abbots and Doctors of the *Romish* Communion, being assembled to hold a Conference with some of the Pastours of the poor *Waldenses* and *Albigenses*, the only thing propounded at that Conference, upon the part of the said Pastors, was these three ensuing Positions.

1. *That the Masse with Transubstantiation, was a meer humane Invention.*
2. *That the Church of Rome was no Church of Christ, but a Church of Confusion, drunken with the blood of Martyrs.*
3. *That the policy of the Romish Church, was nor good, nor holy, nor ever established by Jesus Christ.*

James of *Riberia* in his Collections touching the City of *Thoulouse*, makes mention of that Conference which was held in the year 1206 at *Montreul* near to *Carcassonne*: whereof the Reformed of that Country keep the Original to this day.

See the History of the *Waldenses*, done by *John Paul Perrin*.

From whence it is evident that therein lay the very crise and sum of the con-

troverſie, and the chief controverted points of their Belief, which in the year 1281, as appears by an Extract of the Municipal Priviledges of *Realmont* in *Albigeoiſe*, was ſtill profeſſed by a great number of perſons throughout all thoſe quarters; and indeed this prov'd no unfruitful Seminary, being that not only the City of *Realmont*, but likewiſe the whole Province of *Languedock*, and other adjacent places, God having in the beginning of the laſt Century, cauſed his Word as it were to regerminate and ſprout afreſh, yeelded a more goodly and plentiful harveſt, than that of the other parts of this Kingdom.

Anno 1315.

Guy de Papignan. Bernard. de Luxemburg. & Balæus.

NOw in this year appeared that great perſon, *Arnaulduſ de Villa Nova*, Doctor in Medicine, and Chancelour of the Univerſity of *Montpellier*, well skill'd in the *Latine*, *Greek* and *Arabick* tongues, for his knowledge in the Liberal Sciences the very wonder of his Age, who in many excellent Treatiſes by him compoſed, doth mightily inveigh againſt the Errours of the *Romiſh* Church; he ſaid, *that he perceived the very face of Antichriſt, in the Papacy and*

and the order of Monks: That Divines have wickedly confounded Philosophicall Dreams with sacred Scripture; that in the Sacrifice, so denominated from the Altar, the Priest offered nought to God; and that the Masses did nothing avail either the quick or the dead; that Papal Constitutions were no other than humane Traditions, containing only the doctrines of humane works: and he proved by the Prophet *Daniel*, and many other Authorities, *that Antichrist should in the height of Tyranny persecute the Faithful.* For which Opinions he was by the *Jacobins* of *Tarascon* judged a Heretick; and whilst the King of *Sicily* was sending him to the Pope, he died at *Genoua: James* King of *Aragon* in an Epistle written to the same King of *Sicily* his Brother, gave him a very good testimony.

Anno 1371.

JOHN WICKLIFF Doctor and Professor of Divinity in the University of *Oxford*, a person of an exemplary life and conversation, was at this time a strenuous Defender of the Truth of the Gospel, zealously withstanding the corruptions and superstitions of Popery; he

was protected as long as King *Edward* III lived: This Prince, as also the Prince of *Wales*, *John* Duke of *Aquitany* and of *Lancaster* his Brother, the Earl of *Salisbury*, the Baron of *Cobham*, *Lewis Clifford*, *William Nevil*, and *John Montaigue*, Knights; *Thomas Latimer*, *Robert Ridgly*, Chancelour of the University of *Oxford*, and many other Lords and persons of the prime Nobility and Clergy of *England*, adhering to the Doctrine of the said *Wickliff*, by the relation of *Thomas* of *Walden*, and *Croxton* in his Chronicle, who wrote against him: But under the Reign of *Richard* II, through the solicitation of the Pope and Monks, he was banished: afterwards being recalled from Exile, he died peaceably in the year 1386, in the Parish of *Luterworth* where he had been Pastor: But forasmuch as the Rage and Fury of the Adversaries doth exasperate them unto a Persecution of the Faithful (not only to death, but) even to the very grave; the Bones of this man of God were in the year 1451, at the instigation of the Court of *Rome*, digged up and publickly burnt; whose Ashes were in their time a Mystical Seed.

Anno 1414.

John Huſs Batchelour in Divinity, and *Jerome* of *Prague* Doctor of the *Sorbonne*, perſons of great Learning, and no leſs integrity of Life, who had from the year 1400 publiſhed the Truth of the Goſpel in *Bohemia*; having reap'd ſome firſt-fruits amongſt the remnant of the *Waldenſes* in thoſe Countries, and amongſt ſome others that had profeſſed the Doctrine of *Wickliff*; they did ſo laboriouſly cultivate and improve the Lord's Field, as that they left an abundant and excellent harveſt behind them. Now forafmuch as the whole Kingdome of *Bohemia* was through means of their Preaching and Doctrine, reduced from obedience to the Pope, and the Ceremonies of the *Romiſh* Church; the Council of *Conſtance* required King *Wenceſlaus* to ſend the ſaid *Huſs* thither, to whom the Emperour *Sigiſmond* gave very ample Letters of ſafe-conduct, to the end that he might not ſcruple to ſurrender himſelf; yet notwithſtanding, without any regard had thereunto, he was

within twenty ſix dayes after his arrival, committed to Priſon, and after an hard and tedious incarceration, moſt unjuſtly condemned to be burnt alive as an Heretick; howbeit he had clearly demonſtrated to them the truth of his Doctrine by the Word of God, and the pregnant Teſtimonies of Chriſtian Antiquity; in purſuance whereof he maintained, that *the Church of Rome had departed from the Doctrine of the Apoſtles, in purſuit of the riches and delights of the world, hunting after Dominion and Primacy, embezeling Church-goods, which did of proper right belong to the Poor, in pomps and filthy and infamous expences; confounding herewith the Ordinances of God, or at leaſtwiſe guilty of a voluntary and deliberate contempt of the ſame; That the Pope hath no ſuch Authority as he challengeth over the Church, and that Indulgences are null; That the Bread and the Wine remain untranſubſtantiated in the Supper; and that the Communion ſhould be equally diſtributed to all under both kinds: That there is no ſuch thing as Purgatory: That Saints departed ought not to be invoked, nor Images worſhipped; and that all thoſe things, with their like appendants, have no other foundation than that*

of

of the corruption and vanity of a humane ſpirit. But foraſmuch as the Truth doth ever purchaſe hatred from the Wicked, as being naturally averſe and adverſe thereunto; this was the cauſe of that cruel uſage which he met withall from his Enemies; which he endured with a truly Chriſtian-Conſtancy, rehearſing as he was going to the place of Execution, or rather of Triumph, diverſe verſes of the *Pſalms*, eſpecially of the 31ſt and 51ſt, and oftentimes theſe words, taken partly out of the 31ſt, *I recommend my ſpirit into thy hands, for thou haſt redeemed me, Lord Jeſus, thou God of Truth*; and as the Executioner was ſetting fire to the Faggots, he ſaid three times with a ſtrong and loud voice, *Jeſus Chriſt, thou Son of the living God, have mercy upon me.* Thus did this holy Martyr finiſh all his labours, reſigning his ſoul to God, upon the 6th of *July* 1415. *Veritas odium parit.*

That other faithful Witneſs of the Truth, *Jerome* of *Prague*, did likewiſe ſeal the ſame with his blood upon the 30th of *May* 1416, after many ſharp conflicts with his Adverſaries, whom he confounded and ſtruck dumb with the ſame weapons, namely, the Word of God, and the Teſtimonies of the ancient Doctors of the Church, being

He came to *Conſtance* with a purpoſe to ſollicite in behalf of his Colleague in the ſacred Miniſtry; but apprehending danger, he retired, and in his retreat, was betrayed and detected: *Æneas Sylv.* ſeu Pius II. Hiſt. *Bohem. cap.* 36. *Pogius Florentinus, Epiſt. ad Leonard. Aretin.*

being endued with an admirable eloquence and vigour of ſpirit: He encountred death with ſuch an extaſie of joy, that when-as they began to kindle the Faggots, he began to ſing Divine Praiſes with a holy hymn, which by the very relation of *Æneas Sylvius*, who was afterwards Pope, called *Pius* II, and of *Pogius* of *Florence* who was one of the Spectators, he continued in the midſt of the flames, till that his bliſfull ſoul took wing for Heaven, there to bear a part in the harmonious new Song in the preſence of its Saviour, and the company of Angels, and all the Saints and faithfull ones, whoſe tears are all for ever wip'd away in that beatifick Sabbatiſm of Glory, and eternal bliſs.

But what ſhall we ſay more? for the time would fail us ſhould we inſtance in all who after thoſe two faithful Witneſſes, eſpouſed the defence of the ſame Truth, which the greateſt part of them have, as they before them, ſealed with their blood: We behoved to make mention of that great Aſſembly of perſons at *Doway*, in the year 1421, who held the Doctrine of the *Waldenſes*, of whom a great number, as is reported by *Monſtrelet*, was ſacrificed to the flames: of *William White*, and *Alexander*

Balæus Cent.

ander Fabrice, Engliſh-men, who in the year 1429 wrote in the defence of *Wickliff's* Doctrine; which *Reynauld Peacock* Biſhop of *Chicheſter* in like manner maintained in the year 1457. We behoved likewiſe to ſhew, that *George Poggebrach* King of *Bohemia*, together with his Subjects, owned to the day of his death, the profeſſion of the Truth againſt the Determinations of *Rome*; and that the King of *Poland* ſtood inclined to its defence: Likewiſe, that, in the year 1480, *John* of *Veſſalia*, *Baſil* of *Groningue*, *Stephen Bralfer*, and *Paul*, Notary of *Tubinge*, Doctors in Divinity, did in like manner in *Germany* withſtand the Doctrine of the *Romiſh* Church; for controlling of whoſe vanity and many corruptions, *Jerome Savonarole* was burnt at *Florence* in the year 1498: notwithſtanding which, *John Francis Picus*, Count of *Mirandula*, failed not to write in his behalf, and in like manner to reprehend the very ſame abuſes: That in the year 1505, *Paul Scriptoris* did in his Lectures in the Univerſity of *Tubinge*, publickly declaim againſt *Tranſubſtantiation*: And that in the year 1507, *Thomas More* of *Brockford*, an Engliſh-man, was burnt at *Norwich*, for preaching againſt the then pre-

Naucler. Annal. de Sileſ.

The Continuator of the Abbot of *Uſperg.*

prevailing Superstitions of the Church. We behoved moreover to produce that goodly Confession presented in the year 1508, to King *Uladislaus* by the persecuted *Waldenses* in *Hungary*, which was exactly conformable to that of the Protestant and Reformed Churches: And likewise observe all that is recorded by that great Lawyer *Charles du Moulin*, in his History of the *French Monarchy*, on purpose to give the World to understand what reception the Doctrine and Life of those of *Cabrieres* and *Merindol*, found with King *Lewis* XII, which gave such ample satisfaction to that great Prince, as that upon the report therein made to him of the same, he swore that *they had more goodness and worth in them, than himself and all his subjects besides.* Finally, we behov'd in like manner for the honour of that incomparable Monarch, to add, how that, after the example of *Philip* the Fair, one of his Predecessors, he quell'd the saucineſs and petulancy of *Julius* II, who had excommunicated him, having assembled a Council at *Pisa*, in order to the reforming of the Church, both in its Head and Members; and caused batter the Golden Species, with this Inscription, *PERDAM BABYLONIS NOMEN*,

C,A,D.

C,A,D. *I will utterly destroy the name of Babylon*; and had not (injurious) Death ſuddenly ſnatch'd him away, he had undoubtedly put an happy eſſay to a thorow Reformation. But enough of that, we being now arrived at,

Anno 1517.

Martin Luther, together with thoſe his Contemporaries whom God raiſed up for the ſame work, did in this year ſtrike that great blow which did ſo mightily ſhake the Papal Power, and reſtore to Soveraign Princes who heretofore trembled under the Cenſures of *Rome**, that lawful (though controll'd) Authority, which they hold of none but God himſelf: and this was ſo marvellous, that after that time the greateſt part of *Germany*, the Kingdoms of *Gregory* VII, was obliged to ask him his pardon bare-footed, and to ſuffer many other indignities. In the year 1180, the Emperour, *Frederick Barbarouſſe*, being at *Venice*, and ſtooping down to kiſs the feet of *Alexander III*, he put his foot upon his neck, ſaying, *Super Aſpidem & Baſiliſcum, &c.* The Popes prevailed ſo much after that time, that in *Italy* they quite aboliſh'd the Authority of the Emperours, whom they diſpatcht away to conquer the Holy Land, whilſt they in the mean time, under forged pretences, diſpoyled them, or ſtirred up enemies againſt them, to their ruine.

* About the year 1080 the Emperour *Henry* IV. after that he had been perſecuted by

England,

England, *Scotland*, *Ireland*, *Swedland*, *Denmarke* and *Norway*; the moſt rich and potent Provinces of the *Low-Countries*; the illuſtrious Cantons of *Switzerland*; a conſiderable part of *France*, *Poland*, *Lithuania*, *Hungary*, *Bohemia*, *Sileſia*, *Moravia*, *Auſtria*, *Tranſilvania*, *Pruſſia*, and *Livonia*; not to reckon thoſe ſecret and hidden ones, who await the time of their Redemption, in *Italy*, *Spain*, and other Regions wherein the Light of the Truth hath not as yet ſcattered the thick Clouds of Popiſh Darkneſſe; that the greateſt part (I ſay) of thoſe Kingdoms and Republicks were from that time forward wholly emancipated and diſengaged from under the bondage of Papal (both) Power and Error; which, amongſt many others, hath been likewiſe rejected by a great number of their own authors or abettors, ſufficient proof, that it was the Divine Hand of Omnipotency that gave thoſe ſignal blows, captivating all thoſe thoughts and imaginations, under the yoke of his obedience.

In caſe our Adverſaries alleage, 1. That thoſe whom God raiſed up for this great and glorious work of *Reformation* were ſo inconſiderable, as that there is no manner of reſpect due to ſuch abject and inglorious

glorious Inſtruments; And 2. being the buſineſs which they attempted, was of ſuch an extraordinary nature, they ought to have wrought Miracles for authorizing of the ſame: It is no hard matter to aſſoyl thoſe Objections: In the firſt place then, for ſatisfaction to the former; We grant indeed that there is but little or nothing at all of excellency in them, being conſidered in and of themſelves; but if they be eyed with reſpect to the manutenency of Him who ſet them to work, they are no wiſe baſe or contemptible; There needs no more but the ſmart of a ſilly Inſect to quell and confound the pride of *Pharoah*, and extort from him a confeſſion of *the Finger of God*, who, that the Power of his Arm, and the greatneſs of his infinite Majeſty might become the more obvious and acknowledgeable, can at pleaſure ſerve the intereſts of his Glory upon the moſt inglorious means, even deſpicable vermine: For this reaſon our Lord Jeſus Chriſt, that he might humble and debaſe the *Synagogue*, confound and baffle the fondneſs and arrogancy of the *Philoſophers*, reduce and defeat the Error and Superſtition of *Paganiſm*, triumph glorioufly over the ſwelling ambition and vanity of the *Emperours*, and cauſe the whole

whole Earth to bend to the sacred Yock of his Cross; would not make use of any of those renowned Worldlings, but of poor *Fisher-men*, a Mechanick *Tentmaker*, and an ignominious *Publican*, who yet notwithstanding caught whole Empires and Kingdoms in their Nets, assembling the whole World under the Tabernacle of the God of *Jacob*, and making the most obstinate and rebellious Tributaries to his Annointed.

And after the same method did he proceed in the *restauration* of the Gospel, which he used in the first *publication* of it; as we have seen above, where we have noted the marvellous exploits of the chief persons whom he hath imployed in his admirable Conquests. Insult therefore no more, but
Psa. 118.23 rather confess with the Psalmist, *This is Lords doing, and it is marvellous in our eyes:* Which they also have proclaimed aloud, having alwayes in imitation of the
Acts 3. 12, & 16. Apostles said, *Such things were not wrought by us, but only in the Name and Authority of our Lord Jesus Christ;* And with the
Psal. 115. Church in the book of Psalms, *Not unto us, Lord, not unto us, but unto thy great Name be rendred all the honour and glory.* With the like facility we answer to the other

other Objection, urged from the defect of *Miracles:* True it is, had those good men taught any other doctrine than that of the Gospel, in that case it had been requisite that they should have given some visible testimonies of their Calling; besides that, according to the Apostles caution, he ought to be an *Anathema*, though he were an Angel from Heaven, whosoever preacheth *any other Gospel* than what hath been already evangelized: He hath likewise taught us, that all those *extraordinary gifts* which the munificent God did so liberally distribute, for authorizing of the Truth of *Christian Religion* in its infancy, should cease and become antiquated: And our Lord Jesus Christ hath admonished us, that whoever should brag or make ostentation hereof, should be very *Teachers of lies*, making such a plausible shew of the same, as that they should be able (if it were possible) to deceive the very Elect: And yet notwithstanding, what more specious or signal ones can any desire, than their very subsistence amidst the raging persecution of their enemies, when as they were like unto *Moses* in *Egypt* in the hands of *Pharaoh's* Daugh-

Gal. 1 8.

Matth. 24.

ter, yet, such is the Providence of God, they never failed to meet with their true Mother, who nourished them upon her chast and untainted breasts; that is to say, some sound Teachers who caused them to suck the sincere Milk of the sound knowledge of God's Word; as the *Israelites* in the Deserts of *Arabia*, they did still feed upon *Manna* from Heaven, and were furnished with vessels of Gold and Silver, which they had taken out of the houses of the *Egyptians*, whereof to make sacred Vessels and stately Ornaments for the service and beauty of the Sanctuary: If at any time they
1 *Kin.* 17. 6. have, with the Prophet *Elijah*, by means of a persecuting *Jezebel*, been constrained to make a Cave their hiding-place, the very Ravens, turning Purveyours, have furnished them with necessary food. When as
Dan. 6. 22. & 3. 25. they were like the Prophet *Daniel* in the Den of Lyons, or like his three Fellow-Captives in *Babylon*, in the fiery Furnace, they have been in like manner gloriously and miraculously preserved; the Son of God being, according to his solemn pre-
Mat. 18. 20 mise made to us in his Gospel, ever present with two or three where-ever met together in his Name. Finally, since they were with a strong hand rescued out of that spi-

ritual

ritual captivity; what hath not God done? what continueth he not ſtill to do, in their behalf? Should our very Enemies, their hands laid upon their breaſts, become our Judges, and do us right, they ſhould quickly acknowledge, that *had not THIS WORK been OF GOD*, and had not our Faith been from Heaven, as not being ſupported by Humane means, nor, as *Mahometiſm*, maintain'd by Blood and Cruelty; but, on the contrary, by exaſperated and implacable Enemies, perſecuted to the utmoſt; that it had been long ere now utterly ſubverted and deſtroyed; which yet, maugre a fierce and open War proſecuted againſt it for the ſpace of *ſeven* or *eight hundred years*, hath been with no leſs wonder than renown, ſuſtained and defended; the Lord having, in performance of his ſolemn Promiſes made in his Word, never left nor forſaken it, being ever preſent for its ſuccour and relief; and whereſoever our way lies, through the Fire, or through the Wilderneſs, he will be always with us, even to the end of the World. *Iſa.* 54. *&c.* *Mat.* 28. 18

Surceaſe then your cavilling about the nature of Inſtruments, and the quality of thoſe who ſpeak and preach to you. True indeed, they are formed of earth and clay, *Gen.* 2, 7.

but God hath gifted and inspired them with the breath of a divine and heavenly life: They be the *dry Bones* in the Prophets Vision, which when by the Spirit of God miraculously quickened, did in fine cover the whole Earth: God hath cut and polished them after the manner of Gold, Diamonds & Pearl, and exposed them to open view: In case the Sun of Righteousness should in order to the more accurate elaboration of this same *Gold*, find it further expedient to pass it through the furnace, this were to put a higher and more considerable value upon it: should he, in order to the polishing of them Diamond-like, fasten them to the wheel of affliction; his end herein likewise were to put a more sparkling luster upon them, and through the several forms engraved upon them by his Spirit, to render them athousand times more bright and refulgent. Finally, those magnificent Pearls of the *Orient from on high** wherein is neither spot nor wrinkle, are nowhere to be found but in the Ocean and bottom of the deep Sea of adversity & temptation; whereof God who hath whiten'd them in the blood of his Son, hath made a goodly *Chain*, which he vouchsafes to fasten upon the

Ezek. 37. &c.

* ἀνατολὴ ἐξ ὕψους. Luke 1.27.

the Breſts of his Compaſſion, or to wear as a noble Bracelet upon the Arm of his Mercies, and that he may *crown all thoſe Graces*, likeas (as he aſſureth us) he *bot-leth our tears*, he carefully repoſeth and locketh up all thoſe rich Pearls of price in his own Treaſury. *Pſal.* 56. 8.

Wherefore we can never enough lament the occecation and blindneſs of men, who not knowing the time of their viſitation, have loved the darkneſs of Errour rather than the light of Truth, which hath with ſuch a marvellous efficacy ſhone out towards thoſe who were in darkneſs and in the region of the ſhadow of death, that after the dawning of thoſe bleſſed dayes of *Reformation*, until which thoſe poor ſouls were ſo miſerably entangled through vain Philoſophy and the Rudiments of the world, which were not after Chriſt, that with them *Ariſtotle* was in a manner more eſteem'd of than an *Apoſtle*; that after (I ſay) that admirable change the ſacred Volume of the Word of God, which was to them before a Book ſealed with ſeven ſeals, & hard to be underſtood, did through the ſeveral Tranſlations of the ſame into the moſt part of the vulgar Languages of *Col.* 2. 8.

Europe, become general and common, It was in like manner after the same time that the Exposition of *Divine Books* was re-established in the Church instead of *fabulous Legends*, which were formerly the ordinary subject of their Sermons: Nor had they come this length, but upon design to supplant the simple, & through the shame and reproach which they sustained to see that we make that sacred Word the very foundation and subject-matter of our Doctrine and Exhortations, but that which they have ever offered and still offer such violence unto, as that, so little inquisitive are they after the establishment of the Truth therein contained, their main care and business is to defend and maintain their Errours. And upon this very account do they traduce and misapply the Writings of the Ancient Doctors of the Church, which being humane, and consequently fallible, can never serve for a Rule or Judge in matters of Religion, insomuch that even they themselves refer us to the sacred Canon of Divine Scriptures; But failing of their reckoning, as touching the Writings of the Fathers, aswell as the Word of God, and perceiving that

all

all ſolid Antiquity doth depoſite and teſtifie in our favours, as we have ſhewed above, they ſuppreſs and ſtifle the moſt goodly and precious Monuments, and the Originals of rich pieces of Chriſtian Antiquity, or elſe mangle, change, and miſerably deface them where-ever their own Cauſe is diſcountenanced; and, fearing leſt that refuge might alſo fail them, their Doctors have, in purſuance of an Order of the Council of *Trent*, fram'd *Expurgatory Indices*, conformably whereunto they exhibit to us the Writings of the Fathers: and not contented to pay us in clipt money, they alſo force upon us falſe and naughty allay, obtruding many ſpurious pieces for the product of Antiquity, or of ſome of the Fathers, which yet were never theirs; as may eaſily appear, if we compare the Counterfeit with the true Coin; which is no other than what the more ſober-learned of the *Romiſh* Communion themſelves have been alwayes conſtrained to confeſs; Nevertheleſs we doubt not but that we ſhall ſtill find, even in thoſe mutilous forms, matter enough for ſatisfying of them, and for ſubverting and deſtroying of Errour by its own weapons:

Who then will not judge from hence of the goodness and equity of our Cause? who can infer the naughtiness or desperacy of that of our party, against whom they having commenced so criminal a process, would yet notwithstanding, be Judges in their own fact; and refusing to understand our defences, traduce us as guilty, and accordingly condemn us in the force and form (as the saying is) of a proscription of sackage; And (that we may the better characterize that precipitant spirit by which they are acted) perceiving that all Right and Reason fail'd them, they for supply of that defect, betook themselves to Menaces, Violence, Torments, cruel Punishments, Perjuries, Massacres, *&c.* yea, there is no manner of Artifice or Stratagem imaginable, which they have not imployed, and which they do not still imploy, through the *sanguinary Consults* of their

* A society of the choicest & most exquisit Heads both for natural and artificial parts, in a Colledge in *Rome*, called *Congregation of the Propagatours of the Faith*, in order to the utter perverting or

Il Colleggio di propaganda la Fede; whose constant business and occupation is to consult and contrive the *Propagation of the Romish Faith*, and that by all means and methods imaginable, whether of Policy or Cruelty, or both, the *Serpent* and

and the *Dragon* joyntly, and *Draco*-like to enact ſanguinary and bloody Laws, Conſtitutions and Decrees thereunto relating, executed by their active *Emiſſaries* (who are moved by them, as ſo many Poppets, by an inviſible hand) their proſelyting Seminary Prieſts and Jeſuites; their Impoſtours and workers of Mock-Miracles, thoſe *lying Wonders*, the *Charracteriſtick* of the *Romiſh* Church; their mercenary Inſtruments imployed in maſſacres, and all miſchiefs, perpetrated by Fire or Sword, or otherwiſe, and the like: And whether or not, the City of *London*, that famous Metropolis of the Proteſtant World, was in its late and (almoſt unparallel'd) Conflagration (*Anno* 1666, *Menſ. Septemb.*) conſumed by a *Coal* from their *Altar*, muſt needs by all that are impartially concern'd in either Intereſts of *Great Britain* (Sacred or Civil) be reckoned an Enquiry worthy of an *Engliſh Parliament.*

or ſubverting of the Truth by us profeſſed. But they have ſufficiently hammer'd upon that Anvil, all their tools will undoubtedly ſplit upon it at laſt; and God, out of love to his great Name, will render his Truth and the Profeſſors of the ſame everlaſtingly triumphant over all its and their combined enemies. Let them not alleage, that we ought to have continued ſtill in their communion, and not to have ſeparated from them; ſince that was a thing which we could not poſſibly do, without a mortal wound to our Conſciences, in giving to the Creature, that which is due to the Creator

Creator only; and without involving and embruing of our selves into a thousand Superstitions; Moreover, we never *went away* from their communion, till by themselves *chac'd away*, through their persecuting of us with Fire and Sword: It was fairly done of them forsooth, after just motives of our Retreat and withdrawment, and their cruel and rigid procedure against us, to turn the same into our reproach: For though after the Councils of *Constance*, *Basil*, and *Pisa*, a Reformation was judged expedient and necessary, it being the universal sence of all, That the Church behoved to be reformed both in head and members; *Rome* nevertheless ever loth to part with what she hath once got, obstinately maintains not only the Doctrinals, which were the main ground of our separation; but even the most foppish and ridiculous appertinants of her Creed and servile Ceremonies; fearing, saith Cardinal *Prenestine* to Pope *Hadrian*, lest having confessed her Errour and Deviation in one point, occasion might happily be from thence administred of examining of the rest, and of resolving the same into a reference or Com-

Com-promiſe. This is thereaſon why the Council of *Trent* inſtead of redreſſing Abuſes, hath indeed confirm'd them; all being therein carried-on according to the Popes will and pleaſure, who was in that Convention both Judge and Party; whereupon *Monſieur de Lanſack*, one of the *French* Ambaſſadours in that Council, ſaid very facetiouſly in a Letter to *Monſieur de Liſle* Embaſſadour at *Rome*, that *the Pope had ſent the Holy-Ghoſt from* Rome *to* Trent *in a Cloakbag*; the Legats and Council acting or enacting nothing but what he appointed them; and albeit ſeveral Biſhops inclin'd to make ſome oppoſition in defence of the Authority of their Character, yet this proved ineffectual, they having in fine ſubmitted their necks under the Papal-Yoke. Though all this ſucceeded very luckily according to the hearts deſire of the Popes of *Rome*; yet notwithſtanding, from that time forwards they conceived ſuch a diſguſt and averſion to Councils, that they never cared more to propound the aſſembling of another; fearing leſt they might ſet about that happy Reformation, which (as hath been ſaid) was with ſuch importunity deſired, and

See the Hiſtory of the Council of *Trent*, done by *Soavius Poland*, and the Inſtructions & Letters concerning the ſaid Council, printed at *Paris* by *Sebaſtian Cramoiſy*, *An.* 1654. pag. 136

and so absolutely necessary both in head and members: All that they busied themselves about after that, was, what yet well became them, the regulating of the Hoods, Hosen and Shooes of Monks, the number of whom, instead of reducing, they contrariwise augmented under the Badges of their Saints, *Francis*, *Dominicus*, *Ignatius Loyola*, and some other modern ones; insomuch that the whole, far from reforming misusages, tended only to foment Scandal in such as were acquainted with true Piety; those Reverend Fathers having well nigh resolv'd all the *Christian Religion*, and *Divine Worship*, into the practice of numerous *Ceremonies* and *superstitious observances*, for therein consisteth all their business; scrupulously annexing their professed *Sanctity* to ridiculous *Mystical Vestments*, and foppish *fantastical gesticulations*: and whereas God will be worshiped in *Spirit*, *and in Truth*, they pretend to satisfie him with (instead of a *true*) a *superficial*, and (instead of a *Spiritual*) a *bodily service*, which the Apostle informs us, profiteth little. Howbeit, to be sure they cloak under their counterfeit humility and devotion, an extream and indeed un-

Joh. 4. 24.

1 *Tim.* 4. 8.

unsufferable pride and vanity, as may sufficiently appear by the continual attempts made upon the *Ordinaries*, namely *Archbishops*, *Bishops* and *Curates*, who undergoe all imaginable difficulties in stoping the currant of the *Seraphicks*, and other *Regulars*, more especially of such as have devoted themselves to the See of *Rome*, and their *General* or Superiour, by so strict a vow, that when ever they believe their own Interests to be under debate, they ought to acknowledge no other person in the world.

May the Lord commiserate his *Church*, and put it into the hearts of Christian Kings and Princes to call, as the abovenamed great Emperours, *Constantine*, *Theodosius*, and *Charles* the Great have done before them, a religious and free Council, wherein all parties abandoning prejudices and animosities, might in good earnest give themselves to an enquiry after the Truth in the Word of God, which should be hearkened to as the only decisive Oracle, whose right it is to determine all Controversies depending between the Church of *Rome* and those who *protest* against her Doctrine; and that the more obscure passages

sages of the holy Scripture might be expounded by others more clear, so as that we might attain to the right understanding of the *Scripture* by the very *Scripture* it self, according to the practice of the *Levits*, when they instructed the People of God after their return from the *Babylonish* Captivity; that the Ancient Fathers and Doctors of the Church, and Writers of Ecclesiastical History, by whose means we might be informed of the various revolutions and interchanges which have there n occurred, might be likewise received as a subsidiary help for satisfact on to the more obstinate and opiniative; and that Kings called of God unto this great work, might in concurrence with a privy Council consisting of some of the more Learned and more sober of both parties, prudentially weigh the validity of Reasons urged, the sincerity of Procedure, and the merit of the Cause. We should quickly make it to appear, that we have a veneration for *Episcopal Government*, and that we are no enemies to *order*, *ornament*, or *decency*, nor yet to *Ceremonies*, provided the whole be reduced to *ancient usage*, and there be nothing therein derogatory to that Honour and Religious Worship which we owe to God

Neh. 8.8.

God only: And as touching the *Sacraments*, if the Word of God may be umpire, as without all peradventure it ought to be, we ſhould ſoon likewiſe condeſcend upon their *number*; And in conformity to that ſacred directory, obſerving our Saviour's practice, and that which St. *Paul*, by virtue of his Commandment, hath enjoyned us to do in like manner; we ſhould *take the Bread*, we ſhould *all drink* of the *Cup of bleſſing*, in commemoration of the ineſtimable Death of our dear Redeemer, whoſe Fleſh and Blood is meat and drink indeed, whereby we are nouriſhed unto an eternal life. We ſhould know, without further debate, that this *Union* is wrought by the mediation of his Spirit, who uniteth and conjoyneth us to himſelf, after an ineffable, but a *true* and *real* manner; *Chriſt dwelling in our hearts by Faith*, which is the mouth of our ſouls, by which we feed upon him; whereunto the converſion of *Bread* into *Fleſh* is not at all neceſſary, but the Elevation of Faith unto Heaven, its genuine and proper act; for, as our Lord hath taught us, *it is the Spirit that quickeneth; the fleſh profiteth nothing: The words that I ſpeak unto you, they are ſpirit, and they are life*; that is to ſay, they are

Mat. 26. 26. and *Mark* 14. 22. *&c.* 1 *Cor.* 11. 24.

Eph. 3. 17.

Joh. 6. 63.

of

of a spiritual and vivifick vertue, as well in the publication of the Gospel, as in the participation of the holy Supper, wherein the *Bread* and the *Wine* are *Signes*, *Gages*, and *Memorials* of that which is therein represented to us, whose Name they bear, as is usual in all Sacraments; as also because they are not only *significative*, but likewise *exhibitive* of the thing signified to the Faithful and worthy Communicant, so as shall be shewed streight. And certainly this same *Real-Presence* and *Participation* may be easily enough conceived, without the necessary admission of a *Local* and *gross* one; for if it must be acknowledged that the Sun, whilst bounded within its sphear, doth yet communicate warmth, life, and nourishment, and that truly, really, substantially to Vegetables; can any one doubt without Blasphemy, that the glorious Body of our Lord and Saviour, the true *Sun of Righteousness*, who carrieth health and life in his Divine Rayes, is furnished with less vertue than that Globe of fire and light, which himself hath enlightned? Or that his Humane Nature, which he hath united *personally* to his Divinity, cannot by its means *mystically* unite it self to our souls, in order

Gen. 17. 10.
Exod. 12. 21

to

to their warmth, quickening and nouriſhment, but that his ſacred Body muſt needs firſt redeſcend to us here below, to be proſtituted to a thouſand indignities, as would neceſſarily follow upon that *local* and *groſs carnal Preſence*, which is taught and profeſſed in the Communion of *Rome*.

We ſhould not ſtick to call the ſacred Ceremony of the *Lord's Supper*, a *Sacrifice*, but only an *Euchariſtical* or a *Gratulatory* Sacrifice, there being none *Expiatory*, other than that which our Lord Jeſus offered upon the Croſs, as the Apoſtle in the Epiſtle to the *Hebrews* proveth. We ſhould in like manner accord, that none can ever eat of the Supper of our Lord with too much preparedneſs, for fear of prophaning ſo ſublime and dreadful a Myſtery, to uſe the notion of the Fathers, foraſmuch as thoſe who approach unworthily, and without a ſerious examination of their conſciences, that they may know whether they are furniſhed with Faith, Repentance, and Charity, which are qualifications prerequired to the worthy participation of that holy Communion, do, inſtead of receiving the Gages of their Salvation, take and receive, in St. *Paul's* dialect, their own Con-

Heb. 9. 25, 26, 27.

demnation. In fine, we should make it yet further appear, touching many other controverted points, that we are not so odious or hateful as we are represented: But it may suffice to have remarked the more principal ones, from which one may judge whether there may be place for promising our selves any re-union between those of the Church of *Rome* and us, by holding of a Council in the manner by us propounded, never doubting but that God would crown with his Blessing, the design of so August and Venerable an Assembly; and that the Bishops, Doctors, and Ministers of Christ constituting the same, humbling of themselves in the first place before the Father of Lights, from whom cometh every good and perfect gift, as also every one of us in like manner with Repentance, Fasting and Tears, thereby with fervency imploring the assistance of his Holy Spirit, he would infallibly vouchsafe the same unto us; and grant that the Spirit of Charity, Truth, Peace, and Concord might preside in a most singular manner in the midst of that Reverend and Pious Council, whose Members should all of them be like unto the *Golden Snuffers of the Tabernacle*, eminent for purity and excellency

*Exod.*25.38

of

of qualification, to the end they might be the more effectually serviceable in their sacred use of ridding away what is superfluous, and that (great Thief *Antichrist*) which eclipseth the light and brightness of the Candle of Truth: That were an happy day indeed, which yet to us is rather matter of wish and woulding, than fixed hope and expectation; howbeit *there is nothing impossible with God*, who hath his own times and seasons, and holds the hearts of all Kings and People of the earth, in his own hand. *Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh effectually in us; Unto him be glory in the Church by Christ Jesus, throughout all Ages, World without* Eph. 3. 20, 21.

END.

A *Summary* of thoſe *Ceremonies* whoſe Original is reported in this Hiſtory, according to the reſpective order of Time wherein they had their Riſe.

Anno 110, &c.

THE *Original of the Cuſtom of carrying Offerings into the Church. Why the Euchariſt was called a Sacrifice. The mixture of Water with Wine in the Supper. The Cuſtom of carrying the Euchariſt to ſuch as were not able to preſent themſelves in the Aſſemblies. The Kiſs of Peace. Faſting upon Friday: and the Original of the* Quadrageſimal *time, or Lent.*

Anno 160. &c.

The rise of the Custom of celebrating the Memorials of Saints, the Dayes of their Nativity, and of assembling in Cemeteteries. Of the Confession and Satisfaction used in the primitive Church.

Anno 195.

Of the Controversie commenced about the Feast of Easter-Day : *The first Juridical attempt of the Bishop of* Rome.

Anno 200. &c.

Novel Ceremonies not practised at this day. Unction received into Baptism. The custom of offering in Commemoration of Saints. The manner how Offering for the Dead took its beginning. The original of praying for the Dead. The reason why Christians first used the sign of the Cross. Of the Indulgences of the primitive Church. How Martyrs interceded with the Church in the behalf of Penitents.

Anno 240. &c.

Preludes to the Interceſſion of Saints. Why publick Confeſſion was changed into particular; the riſe of Penitentiaries. What the Profeſſion of Virgins was. Whence the uſe of dipped Bread in the Euchariſt proceeded.

Anno 300. &c.

Why the Table was called an Altar. Why they began to tranſport the Corpſes of Martyrs from one place to another. The Dedication of Temples. The ſtructure of the Temple of the holy Sepulchre. Why Pilgrimages into the Holy-Land were undertaken. The invention of the Croſs. The reaſon of erecting and painting of Croſſes. Whence the Vigils of Feſtivals, and the uſe of Tapers in the Churches, proceeded. The original of a Monaſtick Life.

Anno 320.

The manner how Rules of Abſtinence, and Lawes touching Faſting, entred the Church.

Anno 160. &c.

The riſe of the Cuſtom of celebrating the Memorials of Saints, the Dayes of their Nativity, and of aſſembling in Cemeteries. Of the Confeſſion and Satisfaction uſed in the primitive Church.

Anno 195.

Of the Controverſie commenced about the Feaſt of Eaſter-Day : *The firſt Juridical attempt of the Biſhop of* Rome.

Anno 200. &c.

Novel Ceremonies not practiſed at this day. Unction received into Baptiſm. The cuſtom of offering in Commemoration of Saints. The manner how Offering for the Dead took its beginning. The original of praying for the Dead. The reaſon why Chriſtians firſt uſed the ſign of the Croſs. Of the Indulgences of the primitive Church. How Martyrs interceded with the Church in the behalf of Penitents.

Anno

Anno 240. &c.

Preludes to the Interceſſion of Saints. Why publick Confeſſion was changed into particular; the riſe of Penitentiaries. What the Profeſſion of Virgins was. Whence the uſe of dipped Bread in the Euchariſt proceeded.

Anno 300. &c.

Why the Table was called an Altar. Why they began to tranſport the Corpſes of Martyrs from one place to another. The Dedication of Temples. The ſtructure of the Temple of the holy Sepulchre. Why Pilgrimages into the Holy-Land were undertaken. The invention of the Croſs. The reaſon of erecting and painting of Croſſes. Whence the Vigils of Feſtivals, and the uſe of Tapers in the Churches, proceeded. The original of a Monaſtick Life.

Anno 320.

The manner how Rules of Abſtinence, and Lawes touching Faſting, entred the Church.

Anno 321.

The first Institution of Patriarchs: A Decree concerning Easter-Feasts. Controversies about, and the Commencement of Celibacy.

Anno 350, &c.

Apostrophees directed to Saints. Pilgrimages undertaken to the Sepulchres of Martyrs.

Anno 380.

The progress of Prayers for the Dead, and in what sense they were conceived. In what manner and quality Images were received into Temples.

Anno 386.

The Celibacy of Ecclesiastical persons ratified by Decree.

Anno 400.

The Rise of the Vigils of the Dead; Whence the use of Chanting, and Wax Candles at Burials, proceeded. Formalities observed in the reception of Penitents. Crosses introduced into Temples. The manner of the Church her proceedure towards Demoniacks. The first conjectures about Purgatory among Christians.

Anno

Anno 450. &c.

Chriſtian Liberty oppreſſed by reaſon of Faſts. The Inſtitution of the Faſts of the Four Times, and of the Rogations. Vigils of Saints converted into Faſts.

Anno 470. &c.

The Invocation of Saints by whom firſt of all introduced into the Church.

Anno 490.

The attempt of ſome Hereticks affecting to reject the Cup in the Sacrament of the Euchariſt.

Anno 500, &c.

The original of worſhipping of Images amongſt the Vulgar.

Anno 528.

Extream Unction, by whom inſtituted.

Anno 535.

Proceſſions, by whom ordained.

Anno 536.

Whence it came to paſſe that Altars were placed in the Eaſt. The inſtitution of the Feaſt of Candlemaſs.

Anno

Anno 600. *&c.*

The Invocation of Saints introduced into the Latine Church. Statues erected in Temples. The progreſs of the belief of Purgatory. The Euchariſt converted into a Sacrifice for the Dead. The Canon of the Maſs by whom compoſed. The Maſs-Song. The Unction and Original of Prieſtly Veſtments. Perfumes, and the Reliques of Saints in the Conſecration of Temples. Tapers lighted in broad-day-light. The Riſe of the Service in the Latine-Tongue.

Anno 605.

The manner how the Biſhop of Rome *obtained the title of* Univerſal.

Anno 690.

The time wherein the uſe of Crucifixes began.

Anno 700. &c.

The original of private Maſſes. Whence it came to paſs that the Prieſt uſeth a low voice in Conſecration.

Anno 780.

The Original of the Kiſſe of Peace.

Anno 790.

The Adoration of Images ratified by Decree.

Anno

Anno 880.

The first Author of the Canonization of Saints.

Anno 965.

The first Authour of the Baptization of Bells.

Anno 1000.

The form of the Consecration of Temples. The time when Priests were authorized to offer Sacrifice.

Anno 1003.

The Institution of the Feast of All-Souls.

Anno 1050, &c.

The Original of the belief of carnal manducation of Christs Body.

Anno 1055.

The Original of redeeming of Penances. The Extent of Indulgences, even to Purgatory. The Rise of the Ceremony of Ash-Wednesday.

Anno 1090.

*The Institution of Saturday-Mass, in honour of the Virgin-*Mary.

Anno 1160.

Canonization of Saints, by whom decreed.

Anno

Anno 1212.

The eſtabliſhment of Tranſubſtantiation; and original of Pixes.

Anno 1220. & 1230.

The adoration of the Hoſtie, and of the ſound of the Bell. The invention of Chaplets or Pater-noſters.

Anno 1245.

Of the Red Hats, and Scarlet Cloaks, worn by the Cardinals.

Anno 1250.

The manner how the Laicks were at firſt deprived of the Cup.

Anno 1260.

The inſtitution of the Feaſt of God.

Anno 1300.

The Inſtitution of the year of Jubilee.

Anno 1360.

The manner how they began to walk and carry the Hoſtie in Proceſſion.

Anno

Anno 1366.

Whence it came to paſs that the Pope doth every year conſecrate a Roſe of Gold.

Anno 1414.

The deprivation of the Cup authorized by Decree.

Anno 1458.

The ſound of the Bell at the hour of mid-day; and the reaſon of that obſervance.

Anno 1470.

The Roſairy of the Virgin Mary, *by whom invented.*

FINIS.